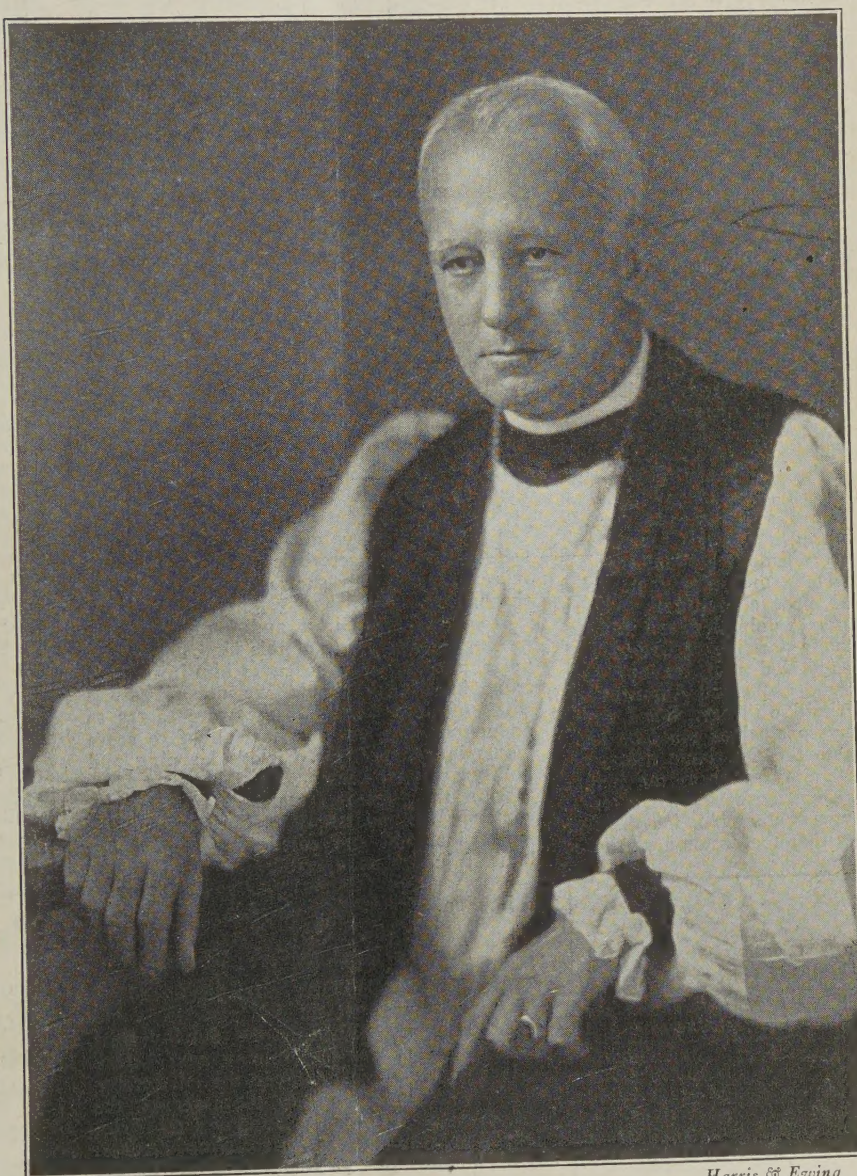


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The Living Church



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THE RT. REV. FREDERICK BINGHAM HOWDEN, D.D.

Bishop Howden died recently after 26 years as Bishop of the Missionary District of New Mexico and Southwest Texas. (See National.)

Vol. CII, No. 39

Price 10 Cents

Canon Quick Replies to Dr. Cirlot

TO THE EDITOR: I have recently read the Rev. Dr. Felix Cirlot's article on Canon Quick's Theory of Holy Orders, which appeared in *THE LIVING CHURCH* of October 9th. Perhaps you will allow me space for a brief reply.

Dr. Cirlot's attack is directed exclusively against my book, *The Christian Sacraments*, published in 1927. He has not noticed the chapter on the same subject contained in my *Doctrines of the Creed*, published in 1938, which contains a further explanation of my position.

Dr. Cirlot's first and third points accuse me of gross historical error in regard to what I called "the Cyprianic theory" of Orders and Unity. He agrees with me that, according to this theory, all Orders outside the Church were pronounced to be totally invalid. But he rejects my inference that the validity of Orders was held to be dependent on the unity of the Church, since he asserts that St. Cyprian acknowledged the possibility of schism *within* the body of the Church, in which case both parts of the Church, thus rent by schism, would, according to St. Cyprian, retain full validity of Orders and Sacraments. My fundamental error therefore, according to Dr. Cirlot, is to have alleged that the Cyprian theory denied the possibility of such *internal* schism. In reply I would only point out that, so far as theory goes, St. Cyprian does expressly deny this possibility in his *De Unitate Ecclesiae* (cc. VI, VII, VIII, and XXIII). I respectfully invite Dr. Cirlot's renewed attention to that work. No one of course supposes that St. Cyprian must always have been a completely logical exponent of "the Cyprianic theory."

Dr. Cirlot further alleges that I represent my own theological conclusions as logical deductions from the Cyprianic theory, and he bases several criticisms of my logic on this allegation (see his second and seventh points, the first paragraph of his fourth, and the concluding paragraph of his article). He has misunderstood me. My whole point was, and is, that modern conditions require a thorough-going reexamination and restatement of the Catholic doctrine of Orders and Unity; and I suggested that for our first principles we should go behind Augustinianism to a more primitive theory. But I never suggested that my conclusions could be logically deduced from the Cyprianic theory itself, nor did I claim for them the *actual* support of any ancient authority whatever.

In the second paragraph of his fourth point Dr. Cirlot asserts that the customary Anglo-

Catholic position is identical with the usual Augustinian-Western. This latter position makes communion with the Pope essential to membership in the one body of the Church, and, as Dr. Cirlot truly says, it regards schism as fatal to any attempt to defend Catholicity. It would appear therefore that, according to Dr. Cirlot, most Anglo-Catholics maintain that the Anglican Communion, like the Reformed Episcopal Church, is a body that has valid orders but is only a humanly founded sect, and no true part of the Church of Christ.

Is Dr. Cirlot really sure that he has not himself misunderstood the customary position of Anglo-Catholics?

In his fifth point Dr. Cirlot argues against me on the assumption that I accept the Augustinian-Western distinction between Orders and jurisdiction. I do not accept it.

In his sixth point Dr. Cirlot accuses me of amazing logic, because I suggest that the partial invalidity of Orders implies their partial validity. The implication seems to me self-evident, and also its converse. But I prefer the word "defective" to "partial."

In his eighth point Dr. Cirlot charges me with another logical fallacy, because I argue that, if authority is of the essence of validity, Orders which have some authority necessarily have some validity. On the contrary, he points out, hydrogen and oxygen are both of the essence of water, but there can be no water at all without the conjunction of *both*. Dr. Cirlot has chosen his analogy with care, but not quite carefully enough. Water happens to be a liquid compounded of gases, neither of which by itself is a liquid, any more than water is a gas. Therefore, just as it is true that hydrogen by itself, being a gas, has no characteristic of water, so it is true that water by itself, being a liquid, has no characteristic of hydrogen. If therefore we apply the analogy to the case in question, it will follow that, as authority by itself has no characteristic of validity, so validity by itself has no characteristic of authority. But this conclusion only shows the irrelevance of the analogy.

Doubtless Dr. Cirlot and I might go on making smart retorts of this kind to one another, until my senility leaves him in the end triumphant. But should we not serve the cause of unity better, if we were to try to understand one another, instead of to score points in debate? Dr. Cirlot's learning and ability are well known. But I honestly think that in the present instance his over-hasty contempt for my tentative, but constructive, suggestions has prevented him from doing himself justice as a critic.

(Canon) OLIVER C. QUICK.

London.

Sunday Next Before Advent

TO THE EDITOR: Are you good at conundrums? If so, will you kindly answer this one? When is the Sunday next before Advent *not* the Sunday next before Advent? Much depends upon the answer because there is a tendency to disregard the title and call it "the 27th Sunday after Trinity". The Calendar in *THE LIVING CHURCH ANNUAL* indicates 26 Sundays after Trinity—not 27.

Now I am told that "the ancient service books regard this Sunday as wholly Advent," and that the Reformers, while intending to preserve its ancient character, desired to introduce some reference to the preceding season, and therefore produced a Collect of a somewhat "transitory" nature; but that the Epistle is entirely "Adventine"—i.e., O.T. and Prophetic; and the Gospel, concluding on

the "Adventure" note—"the Prophet that should come..."—has the same bias.

The day's title (is it accidental?) is "Adventine"—*before*, not *after*! Its stationary position (permanent as Advent itself!) is confirmatory. The position of the rubric (preceding, *not* following) can hardly refer to this day; otherwise, would it not have followed? I was taught in my divinity training that it was *not* an "After Trinity Sunday."

The question is a pertinent one if we are to get the 6th and 5th Epiphany Sundays, respectively, in the right places. If the Sunday next before Advent is *not* the Sunday next before Advent, but the 27th Sunday after Trinity instead, then the Calendar of *THE LIVING CHURCH ANNUAL* is wrong in giving us only 26 when there are really 27 Sundays after Trinity! Another difficulty is that when there are 26 Sundays after Trinity, Epiphany 5 shall be used on that Sunday, and Epiphany 6 on the 25th. But if there are 27 Sundays after Trinity, the requirement is reversed!

So again, is the Sunday next before Advent the Sunday next before Advent, or is it not? Please get some of your brilliant liturgiologists busy on the matter.

(Rev.) F. E. AITKINS.

Peekskill, N. Y.

Editor's Comment—It is.

A Step Toward Unity

TO THE EDITOR: I am a young layman in the Church, and I hesitate to suggest a thought I have in regard to such an important question before the Church as unity between the Episcopal and Presbyterian Churches.

I would suggest in the next three years efforts should be made toward instructing the lay members of the respective Churches. I sincerely believe any steps toward unity must be spiritual means. I have in mind quiet days and retreats in which the communicants of both Churches take part.

My suggestion is to have a twofold gathering with each Church having its own services, meditations, instructions, etc., with its own leaders. Have the other Church members present to worship and learn but not take part in the service of the other Church. The members of each Church would then have the opportunity for further instruction in their faith (which I feel we all could use). I believe also that this plan would be a real step toward finding unity between the two Churches. I do not believe any true unity

The Living Church

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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ill come until the laymen and laywomen of the two Churches know more about each other.
IVAN D. NEWMAN.
Rochester, N. Y.

Non-Aryan Refugees

TO THE EDITOR: A tragic message just received by the American office of the World Council of Churches (in process of formation) from Switzerland makes dreadfully clear the effects of the most recent German action with regard to refugees. This cable, which follows, comes direct from Christian leaders of prominence in Europe.

WORLD COUNCIL, NEW YORK

DESPERATE MISERY NON-ARYAN REFUGEES FROM BELGIUM BADEN PALATINATE ETC. DEPORTED TO CAMP DE GURS PYRENEES IMPERIOUSLY CALLS OUR COMMON HELP. FINANCIAL HELP MEANS GREAT RELIEF. OUR EFFORTS INSUFFICIENT. PLEASE APPEAL STRONGLY TO CHURCHES AND CHRISTIANS FOR IMMEDIATE SUPPORT.

PROFESSOR KARL BARTH, BASLE
PROFESSOR EMIL BRUNNER, ZURICH
DR. ALHONS KOECHLIN, BASLE

I can do no less than send this to you with the plea that you publish it, in the hope of stimulating the Christian public to action. Gifts for this purpose should be sent to the Committee on Foreign Relief Appeals, 297 Fourth avenue, New York City, designated for European refugee relief.

(Rev.) HENRY SMITH LEIPER,
Associate Secretary,
World Council of Churches.

New York.

Conscientious Objectors

TO THE EDITOR: From the standpoint of the world, not a word can be said in defense of the eight young Christians, who defied the law of the land by refusing to register under that law.

From the standpoint of Christ, I believe, there is a word that can be said, and should be said, if Christians are to be worthy of the name they bear, that of Christ, and Christ Crucified.

The courage these men showed may be mistaken, but courage they did show. Mistaken courage can be forgiven Christians, but lack of courage never—for the Christ Crucified was a courageous Christ.

By their courage, to which is added larger wisdom, Christians may bear a larger testimony to Christ than did these students. But without their courage, however great their

wisdom, no Christian can bear His testimony. Not by His teachings alone has any man been brought to Christ. By His Crucifixion many throughout the centuries have been brought to Christ. By this willingness to bear His Cross, these eight young Christians have brought Christ to those that sermons and ceremonials had never reached. . . .

These are awful days of judgment that try men's souls. The souls of these eight students have been tried and have not been found wanting in courage. To this courage, other Christian virtues will be added, but from those who lack courage, even the Christian virtues they possess will be taken away. For Christianity is a religion of courage—the courage of love—but of courage. And it has been its failure to recognize this that, to my lay mind, is responsible in no small measure for present hateful condition of the world. And it is only in recognizing this, as, at least, these Christian students have done, that there is hope that this hate-torn world can be brought to all embracing love of Christ.

FRANK D. SLOCUM.

New York.

Mr. Dunham

TO THE EDITOR: I ask your courtesy for space in which to speak of the heavy loss which the diocese of Newark and the whole Church have sustained in the recent death of the Rev. Clarence M. Dunham, late rector of All Saints' Church, Orange Valley, N. J. It was my good fortune to meet Mr. Dunham at old St. Stephen's College, Annandale, N. Y. (now unfortunately no longer in existence). We were not classmates, but his room was near mine. I thought him one of the finest youths I had ever seen, physically, mentally, and spiritually. Time only served to strengthen this opinion. Our paths in life became so widely different that I saw but little of him in the last 30 years or more; for when college days were over, he entered the ministry of our Church, while I became so closely occupied in law and in business affairs that our meetings were infrequent.

I consider him to have been one of those rare souls that could truthfully say, "I delight in the law of God." To him, it was no effort to be a fine, upright man. He was a living illustration of that holiness "without which no man shall see the Lord." Over and above this, Mr. Dunham was an exceptionally able preacher and a fine reader of the Bible, a devoted and most successful parish priest, and a man of ability and scholarship. He was a clergyman of a type which is too seldom met with today. In saying this, I do not refer to his particular school of thought in our Church; for that was quite removed from my own. I am thinking of his character and attainments. "His life was gentle; and the elements so mix'd in him that nature might stand up, and say to all the world, *This was a man.*"

WILLIAM ALLMAND ROBERTSON.

East Orange, N. J.

Church Debt Canon

TO THE EDITOR: I have read with interest your article entitled Debt, in THE LIVING CHURCH for November 20th.

Without in any way detracting from the credit due to the Rev. John W. Gummere, this subject should not be discussed without also giving credit to Dr. W. S. Bowen of the diocese of Washington, who was the first to present a resolution on this subject to the General Convention of 1937 (page 189 of 1937 Journal) and in fact had a resolution adopted by the diocese of Washington in the preceding May. The canon proposed by Dr. Bowen was very similar to that adopted in

THIS YEAR'S CHRISTMAS

We've heard people, professing Christians at that, letting themselves get so out of hand, and losing so utterly and completely the true Christian idea of Christmas as to say—no, indeed, with all this war horror they don't feel in the humor of sending Christmas Cards, or even of exchanging presents, and such like twaddle. You'd think that Christmas was *their* birthday, and that they had to get into a certain humor for it. For shame!

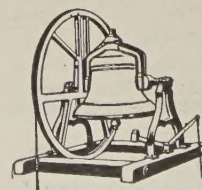
Snap out of that sort of thing, all you who call yourselves Christians, and plan to celebrate Christ's Birthday as usual—even more so, if you know what we mean. Make it definitely a religious Christmas. Send religious cards, and give gifts of a religious nature. God knows and we know how tremendously much of Our Lord we need in our Christmas this year, and don't you let us hear of any of you permitting your personal and undisciplined shivers to let Our Blessed Lord down, for that's exactly what it would mean. Spread His Birthday abroad! Make it known in every possible way that you can!

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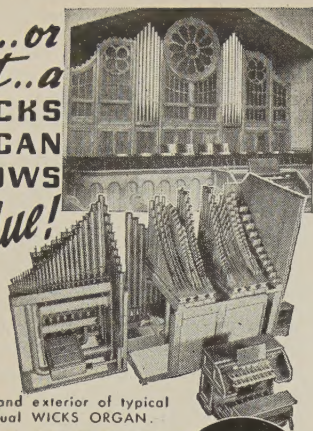
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LETTERS

1940, and while it was not adopted by the General Convention in 1937, it was the fore-runner of the Canon adopted by the last General Convention.

Moreover, Dr. Bowen was a very active and important member of the "pioneering committee on Church debt" referred to in your article; many of the meetings of that committee were held in Dr. Bowen's home, although presided over by Mr. Gummere. Dr. Bowen was also a member of the Joint Committee on Church Debt of the 1940 Convention, which committee presented the Canon adopted by the Convention.

That I may speak with authority may be seen from the fact that I also was a member of the "pioneering committee" and also of the Committee on Canons which approved the new Canon.

I know the Rev. Mr. Gummere so well that I am sure he would approve all of the foregoing.
THOMAS E. ROBERTSON.

Washington.

Second Gospel

TO THE EDITOR: Aside from the liturgical content in respect to the Second Gospel, the rule of common sense and its proper use must be considered. Should not the Holy Gospel for the day be heard, if another Gospel takes precedence? On the Sunday within the Octave of All Saints', the Gospel for the 24th after Trinity becomes the Last Gospel. Those who keep the Feast of Christ the King use the Gospel for the "day" as the Last Gospel. Apply this rule generally throughout the Book of Common Prayer, and the reasonableness of the use should commend itself.

The mistake is not so much in the use of a Last Gospel, although some using such may not use the appropriate one at times, but in thinking that the Book of Common Prayer is the maximum use. It is not. News from the General Convention verifies that. Further, the Book of Common Prayer has been the glorious minimum in connection with the living liturgical movement. It is a living and growing use. Even the priest's "private" preparation before the Mass isn't so private these days, because in many parishes at low Masses the congregation joins the celebrant.

The Last Gospel ought to be heard clearly and not whispered at any time. When the Eternal Sacrifice is offered every day in the year, as it ought to be, there is an important liturgical reason why there should be a Last Gospel.

(Rev.) HARRY S. RUTH.

Burlington, N. J.

Mass in the War Zone

TO THE EDITOR: Saying Mass in our parts is an adventure, and consists of anticipation and retrospection as well as what can be done straight-forwardly. For instance, it is prudent to give the Host to communicants from the tabernacle before Mass, in case they have to leave before the Communion proper, and to let them come up for the Cup, if we are fortunately undisturbed, at the normal time.

It is quite impossible to be liturgically exact. The other morning I began a Mass, after a dreadful night, at 8:45 A.M. with my singing boys in their blue tunics all peacefully kneeling, with closed eyes and hands together (a traditional framework for prayer too much neglected). As I began the Gospel, the siren wailed and the nearby workmen shouted, so all hurriedly left for the shelter. Throwing off my chasuble and putting my topcoat over my alb I followed them. We had psalters and hymn books down in our catacombs, so, abandoning our normal Sung

Matins, which would have come later, we said the Office, weaving it, as it were, into the tapestry of the Mass. We should have sung it, but the choirmaster was absent, and in his absence we take a rest and "say." Then I gave a lesson in divinity, all about the Holy Angels.

Then came the "All clear" and back we went to Mass, getting as far as the Communion, when there was another disturbance. "Come up at once for Communion," I said to the boys, and communicating them in one kind, because our chalice has an awkward rim, and requires the most careful handling, which I could not give to it, I bade them flee, and hastily consuming the Elements, and leaving the chalice on the altar, I followed with the great missal. Down in the catacombs, each boy in turn holding the missal

Negro Missionary District

TO THE EDITOR: Please permit me to make a correction of the report of my brief speech in the House of Bishops on the Negro missionary district proposal. I am quoted as saying that in our Negro convocation meeting in this diocese the Negro priests were in favor of the proposal. What I said was that the laymen at the convocation were in favor of the proposal and that the Negro priests were opposed to it.

I can understand the ease with which a mistake could be made in reporting at a time of tense consideration of an important matter. Let me thank you for the careful and helpful reports of the General Convention made in your paper.

(Rt. Rev.) WILLIAM M. GREEN,
Bishop of Mississippi.

Jackson, Miss.

for it was so heavy, we "took off" from the "Communion" and finished the Mass, and said the whole of the Priest's Thanksgiving together, and after that a boy began a choir practice with his fellows.

Then the "All clear" sounded, so, said I, "Little lads, two things must you cling to, if you want to be sane when peace comes." "And what are the two?" said they. And I answered, "One is the altar, where Jesus is," and they nodded assent. "And the other, Father?" "Why, a football of course," said I, "and we won't have any lessons this morning." There was a whoop of delight, and off they scampered with their football, knowing what to do if a hostile plane nose-dives out of the sky, which is to fall flat in the meadow and say, "O Sacred Heart of Jesus, have mercy on us."

And shall we win the war? Why, of course, for it is Berlin versus Bethlehem, and Bethlehem wins everything.

(Rev.) DESMOND MORSE-BOYCOTT.

Addlestone, Surrey, England.

Masons and Funerals

TO THE EDITOR: I am heartily in accord with the letter in THE LIVING CHURCH of October 23d in regard to lodges' taking part in funeral services. Once at the grave of a deceased friend, I had said the Committal when the chaplain of the Masons, there present, said the precise words I had used, as if the words of a priest of holy Church were not sufficient.

I believe in lodges for sociability and for help in times of illness, but feel that they should have no part in a funeral where a clergyman is in charge.

(Rev.) G. WHARTON McMULLIN.
Kings Park, L. I.

The Living Church

NATIONAL

FORWARD MOVEMENT

Bishop Tucker Presents Details of Plan for "Better Service"

"General Convention was right," stated the Presiding Bishop, "in calling for a better kind of service, in calling us to go forward to meet the needs of the world." Bishop Tucker was addressing 1,200 delegates from the diocese of Western Massachusetts gathered in the cathedral at Springfield on Armistice Day, reviewing some of the suggestions made in his General Convention addresses.

Bishop Tucker described the plan for the 10-year Forward Movement in detail at a meeting of the clergy of the diocese and their wives at the home of Bishop Lawrence of Western Massachusetts. He declared that there is no need for more organization—the job now is to make the organization now in existence, such as diocesan departments and parish units, do its job effectively.

During Epiphany, Bishop Tucker said, a handbook, *The Relationship to God of Our Christian Service*, prepared by the Very Rev. Dr. H. E. Fosbroke, dean of the General Theological Seminary, and the Very Rev. Dr. Angus Dun, dean of the Episcopal Theological Seminary, will be placed in the hands of the clergy. During the pre-Lenten season, the clergy will meet in diocesan conferences to plan general objectives. Lent will be the season for the training of the consecrated inner circle in each parish in "Going Forward in Service." During the post-Easter season an every member visitation will be made in every parish, emphasizing private and public devotions and developing a parish program of evangelization to reach nominal members.

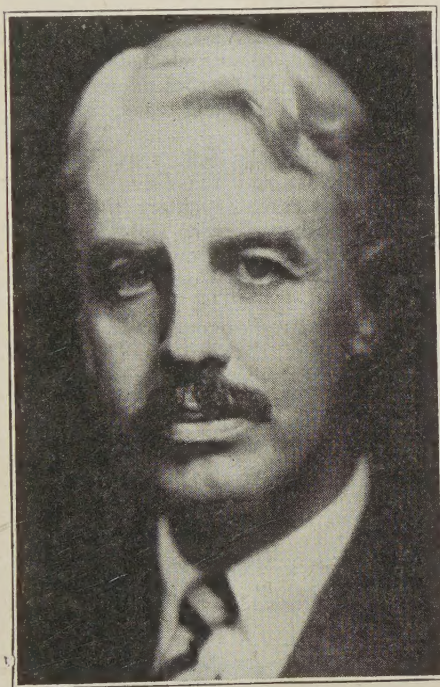
The offering at the all-diocesan service was given to Bishop Tucker as a token contribution for the work of the Church of England.

Bishops of 8 Midwestern States Meet in Chicago

Bishops from eight states in the Midwest met in Chicago with the Presiding Bishop from November 18th to 20th to consider plans for a 10 year program of advance-

ment in the Church. The meeting was one of the series of conferences which will be held throughout the country within the next few months to discuss the future of the Forward Movement.

Convener of the conference was Bishop Randall, Suffragan of Chicago and acting



DR. ADDISON: To take part in Federal Council seminar (Col. 3).

head of the diocese. Bishops from Minnesota, Nebraska, Wisconsin, Iowa, Missouri, Illinois, Indiana, and Michigan were in attendance at the meeting.

On November 18th the Church Club of Chicago sponsored a reception and dinner in honor of Bishop Tucker and the visiting Churchmen at the University Club. Nearly 300 local Churchmen and women were in attendance. The Presiding Bishop was the principal speaker.

Unity within the Church was stressed as a prerequisite to the advance program by the Presiding Bishop.

"How frequently are our parishes and dioceses unable to advance because of disunity within," he said. "We find people quarreling among themselves about issues

which after all are not important to God's purpose. We must remember that all the great achievements in this world have been brought about by many people working together; not by individuals or small groups working alone. Let us subordinate our personal likes and dislikes and all work together to the end that the Church in the 20th century will be able to accomplish what one man did in the first century."

FEDERAL COUNCIL

To Consider Coöperation of Churches in Mission Fields

Reception of the Episcopal Church into the Federal Council of the Churches of Christ in America is scheduled to take place during the regular biennial meeting of the council to be held from December 10th to 13th in Atlantic City, N. J.

The resolution of General Convention concerning membership in the council will be introduced in the preliminary business session on December 10th. The delegates of each communion will meet in separate groups to take action, as required by the constitution, on the membership of the Episcopal Church, and membership in the council will be formally granted at the business session on December 12th.

Among the other important reports to be made at the biennial meeting will be reports concerning plans for union of certain women's interdenominational organizations; an inter-racial project for rural ministers; ministry to men engaged in national defense; protection of rights of conscientious objectors; unity in foreign missions; the progress of Churches in assuming larger financial responsibility for the Council; and foreign relief through the Churches. Leaders in the National Christian Mission during October and November will also present a report and appraisal of the work accomplished.

DR. ADDISON IN SEMINAR

Themes of the four seminars of the biennial meeting will be The World Mission of the Church, The Church and the International Crisis, The Church and Social Change, and Church Coöperation and Unity. An Episcopal clergyman participating in this part of the program will be the

Rev. Dr. James T. Addison, first vice-president of the National Council.

Among others participating in the presentation of the seminars will be the Rev. Leslie B. Moss, Baptist; the Rev. Dr. Halford E. Luccock, professor of homiletics at Yale Divinity School, Methodist; Bishop Ivan Lee Holt of Dallas, Tex., Methodist; and the Rev. Hermann N. Morse, Presbyterian.

Officers and members of the executive committee for the biennium 1941-1942 will be elected at the closing business session.

BISHOP HOWDEN

Funeral Services Held for New Mexico's Diocesan

BY MALCOLM N. TWISS

The Rt. Rev. Dr. Frederick Bingham Howden, Missionary Bishop of New Mexico, died in his sleep on November 12th and was buried on November 16th.

In accordance with his wish, his body lay in state in his own home, the Bishop's House, in Albuquerque, N. M. The funeral services were simple: a private Communion for the family in the early hours and a public service at 10:30 A.M., read by the dean of the Cathedral of St. John, the Very Rev. Douglas Matthews; and Bishop Seaman of North Texas.

The leading men of the Church in the district and the clergy were honorary pall bearers, while the Rev. Messrs. Dubose Murphy, B. M. Williams, C. J. Kinsolving III, Hall Pearce, H. H. Heard, and Malcolm N. Twiss were active pall bearers.

The Bishop was laid to rest in a setting that he loved, with the San Dia mountains, massive and constant in the background, the sun shining brightly over the plains, his family gathered about him and his clergy and his friends nearby.

This year had been a happy year for the Bishop as his experiences at the General Convention, his sharing in the great spiritual Forward Movement of our Church, his feeling that the Church today is the great tonic the world needs, all seemed to give him a deep pleasure and a deepened interest in life. And his days to the end were filled with happy planning for his share and our share in the awakened Church movement.

The Bishop had a deep faith in the mission of the Church, so deep and so constant that he never allowed any material interest to interfere in his plans. He could not bear that anyone should belittle the work of a missionary, partly because he felt himself a missionary and partly because he conceived it the great work of the Church.

As a part of that work he felt his missions should endeavor to become self-supporting in order to relieve the pressure on the Church, so that the money might be used for new work. To his great pleasure three of the missions—St. Alban's at El Paso, Grace Church at Carlsbad, and the Church of the Good Shepherd in Silver City became parishes in the past year.

In a district as large as New Mexico and Southwest Texas the calls on the Bishop were not only severe in their physical toll but in the length of time it took to go from one church to another. Perhaps we grew a bit careless in our appreciation of his coming from a place three or four hundred miles away to put in a hard and taxing day in our parishes.

To him the Navajo work was paramount, and he worked endlessly that nothing might interfere with the services of the Church to the Navajos. The Rev. R. Y. Davis, in charge of the Indian mission at Farmington, and the Bishop have carried out a splendid bit of Indian missionary work in New Mexico. None the less was the Bishop interested in St. Anne's Mission to the Mexicans in El Paso, which he established. [L. M., May.]

Bishop Howden was born in Staten Island in 1869. He attended Trinity College, Toronto, and the General Theological Seminary in New York. Ordained a priest by Bishop Potter of New York in 1894, he served as assistant at Calvary Church in New York, as rector at Emmanuel Church, Cumberland, Md., and at Georgetown parish in Washington. At the General Convention in 1913, he was elected Bishop of the Missionary District of New Mexico and Southwest Texas and was consecrated in 1914.

He is survived by four sons, William, John, Douglas, and the Rev. Frederick Howden; and three daughters, the Misses Mary and Esther Howden and Mrs. Herbert Horton. Bishop Howden's wife, the former Miss Angelica Constance Faber of New York, died in 1924.

A gallant figure has gone home, one who had come from the East and yet who through the years became more and more identified with his people and the people of the Southwest. Truly he was a bishop to all of us. May he rest in peace and Light Perpetual shine upon him!

"Shall we ever get another Bishop like him?" asked the daughter of one of the Bishop's friends who had entertained the Bishop often in her home. "Yes," answered her mother, "I shall not in my lifetime, but you will for you are young."

PACIFISTS

Eight Students of Union Seminary are Sent to Prison

Eight students of Union Theological Seminary persisted November 14th in their refusal to register for the draft and were sentenced to a year and a day in prison. The court room was crowded, not only with friends and relatives of the young men but also with other interested persons.

The students, all of whom are college graduates, are as follows: Donald Benedict, aged 23, of Newark, N. J., and Albion College; Joseph Bevilacqua, 24, of Buffalo, N. Y., and Tufts College; Meredith E. Dallas, 23, of Grosse Pointe, Mich., and Albion College; David Dellinger, 25, of Wakefield, Mass., and Yale University;

George M. Houser, 24, of Denver, Colo., and the University of Denver; William Lovell, 26, of Poughkeepsie, N. Y., and Yale University; Howard Spragg, 23, of Malden, Mass., and Tufts College; Richard J. Wichlei, 23, of Binghamton, N. Y., and Syracuse University.

NO LENIENCY ASKED

The unique feature of the case lay in the fact that none of the eight defendants wished to be defended nor to have the plea of leniency entered. U. S. Attorney John T. Cahill presented the case for the government with obvious reluctance, urging, after his recommendation for the sentence of one year and day for each of the defendants, that the court be kept open for that period, in order that at any date during this period, any of the eight might register and a motion to reduce his sentence be at once entertained. This was granted by Judge Samuel Mandelbaum, who was plainly reluctant to pass sentence. A lawyer, Kenneth Walser, appeared for the students though he had not been engaged by them, and urged the leniency which, he stated, they did not desire. The maximum penalty of five years and a fine of \$10,000 was not even mentioned, and that imposed was regarded as the minimum.

Before imposing the sentence, Judge Mandelbaum asked each of the students to speak, stating his reasons for refusing to register, since the draft act exempted theological students and also gave due consideration to conscientious objectors. All the eight said in different words the same thing: that they believed war to be directly contrary to the teachings of Christ, that registering for the draft was a recognition of conscription which conscience would not allow them to accord. Their very evident sincerity and the equally evident high quality of their minds and characters moved many in the court room to tears.

It will be remembered that there are two well-known Episcopal priests on the faculty of Union Theological Seminary: the Rev. Dr. Frederick C. Grant, formerly dean of Seabury-Western Seminary, and the Rev. Dr. W. Russell Bowie, formerly rector of Grace Church. The president of Union, the Rev. Dr. Henry Sloane Coffin, who is a Presbyterian, spoke for the entire faculty in the following statement:

"GOVERNMENT HAS RIGHT"

"On behalf of the seminary let me say that we are sad at heart that these young men, whose Christian characters and devotion we admire, have persisted in their defiance of the law. We have told them that we recognize that there have been times when governments have enacted statutes which violated Christian consciences. But we have pointed out that this selective service act was framed with careful regard for conscientious objectors to military training and that to refuse to register was to refuse what any government had a right to ask.

"In my judgment their course in this matter is prejudicial to democracy, that form of government under which the Christian Church enjoys the utmost liberty, and I am sure that the last thing these young

men wish is to injure democracy. Consequently, one hopes that, having made their position clear, they will see that no further purpose can be served by persisting in this course."

However, the eight students did persist, in the face of the efforts of U.S. Attorney Cahill, Judge Mandelbaum, their counsel, and the slowness with which the case was heard and argued. At the end, a final chance to register was given, but they still firmly refused. The federal prison to which they will be sent was not disclosed. It is expected that they will be released on probation after four months. Several pacifist associations have telegraphed to President Roosevelt, asking him to commute the sentences at once.

Editor's Comment

We think the eight students were mistaken in their course, but we honor them for their loyalty to their convictions. Of such stuff, martyrs are made.

Six Pacifists Leave Seminary to Work With Society of Friends

The developments that led to the arrest of eight students of the Union Theological Seminary have been summarized by Richard T. Baker, director of public relations at the seminary, in an official statement intended to clarify the seminary's position on the matter.

On October 11th, he said, a group of 20 students sent to the press and to 1,500 clergymen a statement indicating that they would refuse to register under the Selective Service and Training Act.

President Henry S. Coffin, who was away from the seminary at the time, sent the following telegram to members of the group: "If you pursue course proposed, the seminary requests you go home for this. Arrest will occur where family can counsel." President Coffin explained later that this was not an order and did not indicate that disciplinary action would be taken in case of their refusal to go home. None of the students left the seminary.

On October 13th President Coffin sent a telegram to the parents of each one of the group, saying, "Your son has signed a statement that he will not register next Wednesday under the Selective Service Act. The penalty for such an offense may be five years in prison. I have been unable to deter him. Can you not prevent this tragedy?"

TWELVE RECONSIDERED

Many of the parents wired President Coffin in reply, thanking him for his efforts in behalf of their sons and urging him to continue his endeavors to have them register. A number of parents came to New York for this purpose. On further consideration, 12 of the group decided that they would register.

Of the 12 students who originally intended to refuse to register and later changed their minds, six have resigned from the seminary to work with the Society of Friends in their work camps. The other six are continuing their studies.

Draft Officials Prepare Special Form for Conscientious Objectors

A four-page questionnaire for conscientious objectors has been prepared in Washington by Selective Service authorities and may be obtained from the objector's local draft board and filed in conjunction with his regular questionnaire.

In claiming exemption from military service the registrant is instructed to sign one of two statements expressing his conscientious opposition to war by reason of religious training. The first statement acknowledges the registrant's willingness to participate in "non-combatant service or training under the direction of military authorities," and the second claims exemption from any or all service under military sponsorship.

The remainder of the special form is devoted to a comprehensive survey of the registrant's religious background, beliefs, training, and activity. All questions must be "fully answered."

Included among the questions are the following:

"Under what circumstances, if any, do you believe in the use of force?"

"Describe the actions and behavior in your life which, in your opinion, must conspicuously demonstrate the consistency and depth of your religious convictions."

"Describe carefully the creed or official statements of said (of which the registrant is a member) religious sect or organization in relation to participation in war."

BIBLE SUNDAY

"There Must Be No Bible Blackout"

"There must be no blackout of the Bible in 1941," the Presiding Bishop stated in an open letter sent out by the American Bible Society in announcing Universal Bible Sunday, December 8th.

"The two largest agencies that supply the Holy Scriptures in hundreds of languages and dialects throughout the world

are the British and Foreign Bible Society and the American Bible Society," Bishop Tucker said.

"Due to the present war, the British and Foreign Bible Society is greatly hindered in its world-wide work. It therefore falls upon the American Bible Society to do everything that is possible to meet a most critical world situation.

"The British people have consistently contributed five times per capita the amount given by our American people for the Bible cause. Now surely is the time for our Church to come to the aid of the British and Foreign Bible Society and the many Church people that it serves."

RADIO PROGRAMS

New York Churches Broadcast Services to England

Because of the hazards involved in regularly attending church in England, a group of churches of several communions in New York City are cooperating in broadcasting a religious service to England once a week on Wednesdays over the short wave station WRUL of Boston.

The series, which began at 4 P.M. on November 6th, was arranged by the Rev. Dr. Henry Darlington, rector of the (Episcopal) Church of the Heavenly Rest, who secured the cooperation of the other churches.

Clergymen scheduled to speak included the Very Rev. Dr. James P. DeWolfe, dean of the Cathedral of St. John the Divine; and the Rev. Drs. Paul Wolfe, Presbyterian; Joseph R. Sizoo, Reformed; and Norman Vincent Peale, Methodist Episcopal.

While these programs are primarily directed to the British Isles, they can also be heard in the United States by dialing to 11.79 megacycles on Wednesdays at 3:45 or 4 P.M., E.S.T.

Founded in 1935, WRUL is operated on a non-commercial basis by the World Wide Broadcasting Foundation whose purpose is to broadcast programs of a cultural, educational, artistic, and spiritual nature and to arrange for the interchange of constructive radio programs throughout the world.

Answering Present-Day Problems

The Riddle of Life, a new weekly series of devotional addresses, will be presented by the Rev. Dr. Ralph S. Meadowcroft, rector of All Angels' Church in New York, over the NBC Blue Network at 1:30 P.M. (EST), beginning December 5th.

The series, designed to explain the answer to present-day problems in the light of Christian teachings, will be produced by the Federal Council of the Churches of Christ in America in cooperation with NBC.

An Englishman by birth, Dr. Meadowcroft has lived in this country since 1924. During December, his subjects will be Is Christianity Going to Die?, Could You Pray in a Tunnel?, Are Creeds Necessary?, and Christmas in Chaos.



BIBLE SUNDAY POSTER

ENGLAND

Nearly 500 Churches Have Been Damaged in Air Raids

The Bishop of London has stated that between 450 and 500 church buildings have suffered in his diocese as the result of enemy air attacks. Thirty-two churches have been destroyed or rendered quite unusable; 47 have been seriously damaged; and many more have been less seriously damaged. The Bishop (Dr. Fisher) made this report to a meeting of his diocesan conference.

"I count it a high privilege," he said, "to have my place in this great city in its hour of travail and of glory. That travail and glory we share with all other citizens of this country. . . . After nearly two months of continuous attack from the air, some of it aimed against legitimate targets, some of it directed with great success against churches, hospitals, and the dwelling houses of the poor, some of it simply indiscriminate—London bears its scars—there has been grievous loss of civilian lives, much suffering and distress; but it has only served to strengthen the resolve and purpose of our people and to make manifest in deeply moving ways their inexhaustible courage and comradeship."

DUTCH CHURCH DESTROYED

The censor has now released the information that, among the irreparable losses which the city of London has sustained from the bombs of the Nazi raiders is the Dutch church in Austin Friars, a pre-Reformation building which survived the Great Fire. It was built in 1250 as a monastery chapel by the Augustinian Friars, and in 1550 was given by Edward VI to the "Dutch nation in London," refugees from the Netherlands. It is said to have had the largest floor space of any city church, except St. Paul's Cathedral. All that remains are piles of rubble. On the Sunday after the church was destroyed, the Dutch community in London held a service in the crypt of the neighboring Dutch bank. Then they marched to the ruins and planted on them the Dutch flag.

In view of the risk of confusion with air-raid warning signals, it was not possible to signal a two-minutes' silence in Great Britain on Armistice Day, as in previous years. The King decided that the service usually held at the Cenotaph on that day should not be held this year. It was proposed, however, that Sunday, November 10th, be observed as a day of remembrance and dedication.

COVENTRY BOMBED

One of three churches bombed in the 12-hour raid on Coventry on November 14th was old St. Michael's Cathedral, one of the finest examples of the perpendicular style of architecture in England. The cathedral was built in the 14th century, a masterpiece of the lighter Gothic style. Fifteenth century glass in two of the five large windows of the cathedral apse had been removed at the beginning of the war to preserve it from damage.

Pictures taken after the bombardment show that St. Michael's is now in ruins. Coventry had become an important military objective, since many of its factories manufactured airplanes and airplane engines.

LIVERPOOL CATHEDRAL

Britain's newest great cathedral, the monumental structure being erected at Liverpool, has been subjected to several air bombardments. An account of one of these, which occurred during the dedication of the new portion of the cathedral last July, has only now been reported in the *Church Times*. A Liverpool correspondent of that periodical writes:

"Actually, instead of any modern pomp, the service was more reminiscent of the catacombs in Rome in the days of the first persecutions. The dean had just begun the service of Holy Communion when the sirens sounded and gun-fire began. Lifting the vessels from the altar, he said, 'Let us proceed,' and, followed by choir and congregation, led the way to the crypt. This was still in the hands of workmen, and the only 'altar' available was a carpenter's bench. The 'fair linen' was spread on this, and the service proceeded. This rough bench, so consecrated, is to be carefully preserved among the cathedral treasures. Later on the Bishop, Lord Derby, and the Lord Mayor attended the cathedral to 'rejoice in the dedication,' which had really taken place in the thrilling manner described above."

Of the general effect of the bombing the same correspondent writes:

"High explosive bombs fell at right angles in two lines, one down the road alongside, and the other crossed the ritual east of the building. Fortunately, only slight damage was done to the external fabric, the south wall being gashed when a bomb fell in the Founders' Plot. Serious injury has been sustained by some of the beautiful windows. All those on the south side of the Lady Chapel, and one on the south-east were so blasted as to make repairs impossible. Minor injuries have also been inflicted on the Lady Chapel porch and gallery, roofs and lead work. But the fabric in general is as sound as ever."

Primate Warns Against Reprisals

The Archbishop of Canterbury, in his address last month to the Canterbury diocesan conference, warned against the growing demand for reprisals against the Nazi bombing of women and children. His words are summarized as follows by the *Church Times*:

The very natural instinct of indignation aroused by the callous bombing of civilian men, women, and children was already demanding reprisals. It could be defended by many plausible arguments; but in truth it called for a method of warfare which would drag down the level of our cause. He repeated the plea he had already made, that whatever happened, even if it were to our own hindrance, we should refuse to enter into any competition with the enemy in the methods of warfare which he might

use. If we were induced to do so now, where would the competition end? If we persevered in it, either we should be beaten or success would bring irrevocable dishonor to our cause.

As previously reported [L. C., October 16th] in our columns, the Archbishop is himself a refugee, Lambeth Palace having been damaged by bombs, but the Primate reported that the old historic parts of the Palace have so far been spared. In regard to the diocese of Canterbury itself, he reported that they were beyond question in the front line of war. The population of Margate, he said, had fallen from about 40,000 (in the summer season 150,000) to about 10,000; that of Ramsgate to about one-third of what it was; of Deal from 23,000 to about 7,500; of Folkestone from 47,000 to under 11,000. Thousands of houses were empty, whole streets were almost wholly deserted, trade had largely vanished.

LIBERIA

Archdeacon Returns After Visit to United States

Archdeacon Harvey A. Simmonds, missionary of Cape Mount, Liberia, West Africa, who has been visiting in the United States on furlough, sailed for Liberia on November 20th, on the *S.S. West Humbar* of the American West African Line.

Difficulties of transportation caused by the war have been overcome in the case of Archdeacon Simmonds, but Mrs. Simmonds will be compelled to remain in this country for the present.

Archdeacon Simmonds is principal of St. John's Industrial School, Cape Mount, and as archdeacon has general oversight of all Church work in the Cape Mount district, including St. John's Church, the House of Bethany for Girls, St. Timothy's Hospital, the government's leper colony, several out-stations, and a chain of small schools and health stations in the country back from the coast.

A New Yorker by birth, the archdeacon has been in Liberia for 13 years.

WEST INDIES

Archbishop Appoints Representative in U. S.

The Most Rev. E. Arthur Dunn, Bishop of British Honduras and Archbishop of the West Indies, has recently been visiting in New York. He has appointed as Commissary to the Archbishop for the whole province of the West Indies the Rev. Harold Olafson, rector of St. Paul's Church, Flatbush, Brooklyn.

Fr. Olafson will act as the representative for the Archbishop in this country and will be happy to transmit to any American Churchmen information in regard to the work of the Church in the West Indies, which is of special interest in connection with the allocation of funds for aid to British missions.

PAN-AMERICAN RELATIONS

"Totalitarian Protestations of Lack of Interest
in This Hemisphere Are Without Value"

BY GEORGE S. MESSERSMITH

Havana, scene of the recent history-making conference of 22 American republics, is also the see city of the missionary district of Cuba. There in beautiful Holy Trinity Cathedral on the Sunday nearest Armistice Day, members of the British and American communities in Havana gathered to pray for peace and to hear a significant address by the Hon. George S. Messersmith, who is a Presbyterian layman and the American Ambassador to Cuba:

The thoughts of many of you here present this morning are going back very vividly as do mine to that November 11, 1918, when we rejoiced in the thought that the war of wars had come to a favorable end, and thereafter it would be possible for the nations to unite in the permanent preservation of peace and in arrangements that would forever banish war as an instrument of national policy. We looked forward to a period in which the fruitful arts of peace could work uninterruptedly and constructively for harmonious relationships between all nations and for the improvement of the living conditions of all peoples. Perhaps never before that November 11, 1918, had the voice of humanity given such heart-felt thanks for peace and for that durable peace which it believed had at last come to earth.

To some of us it has long since been apparent, and only too soon after that November 11, 1918, that that peace had not yet come, that instead there was a truce, and there came the dreaded conviction that humanity might have again to undergo more trials and perhaps even more severe ones than those of that great war before the longed-for durable peace would come.

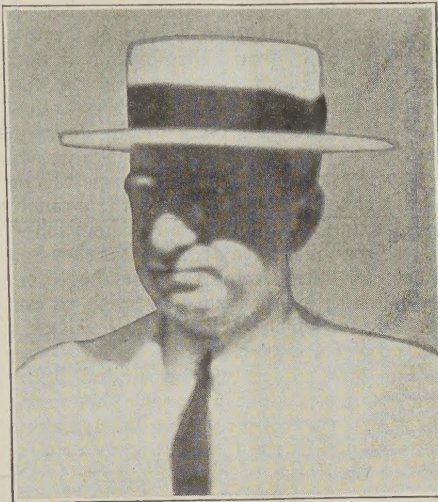
Much has been written and said as to why that peace was not realized. Much has been written concerning the mistakes which one country and another may have made. In the situation which we have to face today, we know that it is useless to endeavor to analyze what these mistakes may have been. We know that the country responsible for the last great war, which we hoped would end wars, is again responsible for an even more devastating struggle which has already enveloped continents, and which threatens to involve the whole world. This is the definite fact which we must face, and it is the only fact which can govern our decisions in such a fateful period as the one in the very midst of which we find ourselves this November morning when we meet to observe Armistice Day of 1918.

During the years immediately preceding 1914, it became increasingly obvious to statesmen and to discerning persons everywhere that a military and an industrial group in a great country in the heart of Europe had determined that the time was approaching and would soon be opportune for it to use the military machine which it had built up for the purpose of imposing economic domination on a good part of

Europe, and to fasten what it believed to be economic superiority in the most distant parts of the world.

"DEATH" OF DOCTRINE OF FORCE

The rest of the world challenged in 1914 by this military attack had to meet that challenge because it was clear that eco-



MR. MESSERSMITH: *His Armistice Sunday address was an important pronouncement on Pan-American relations.*

nomic domination by one power in Europe would lead inevitably to political domination by one power which would be destructive of liberty, sovereignty, democracy, and freedom of trade throughout the world. That challenge was successfully met, and we observe today the end of that great struggle. We had hoped that the doctrine of force as an instrument of policy was dead. We have lived to see it revived in an even more definite and brutal form by that same power.

Some years after that Armistice Day which we observe today, there developed in the country responsible for the last war a movement which from its infancy and in its origins was one of prejudice, cynical disdain of all public and private right, and aimed definitely at world domination. With cynical candor the leaders of this movement preached that force was the only weapon with which a people could attain its ends. With cynical candor the leaders of that movement proclaimed that no means was too ignoble to reach that end. They made no concealment of their basic doctrine that in a State the individual counts for nought and the State counts for all. That such a group should have been able to secure control of a government of a country which had made many contributions to science and art, may seem difficult to explain, but those of us who followed closely the developments are only too aware of the explanation.

From the moment that control was secured by this group of the government, the energy of the whole nation was directed by its government toward the creation of a military machine, which by its preponderant force would be able to impose itself not only on its near but on its more distant neighbors—in fact, on Europe and on the whole world. With the cynical candor which the leaders of the movement had shown during their struggle for power, they proceeded to make no secret of their aims of world domination, political and economic. With entire candor they made it clear that they considered the new social structure imposed on the country to be the ideal one for all countries, and that it must be imposed, together with economic and political subjugation, on all other States.

Although no secret was made of these aims of world domination, constant protestations were made by the government that it had no aims against the sovereignty or the integrity of any other State. In other countries the facts of the situation were ignored, and this country bound on world domination was even aided by other States in the development of that war machine which it was its definite intention to use for the destruction of the sovereignty and liberty of other States.

With a complacency which history will find it difficult to explain, the threatened nations took no steps of an adequate character to unite in, or to prepare for their common defense.

In a recent address which that great statesman, Secretary Hull, made in Washington, he said: "The peoples of other peaceful countries failed to recognize soon enough and fully enough the dangers which confronted them. Many of them are now under the subjection and barbarous rule of conquering nations which had long prepared. Each step in conquest has been the destruction of a nation. Each step has been used to prepare the next—the subjected people, the area gained, the resources seized have immediately been used to support further advances."

PATH OF CONQUEST

A little over a year ago when the government controlling the destinies of these people decided that the time had come to use that machine, it began that course of conquest which has so rapidly developed. Austria was destroyed first from within and then from without, although the aggressor had given the most solemn assurances to his own people and to the world that it had no designs against Austrian sovereignty and integrity. While the absorption of Austria was in progress, the aggressor kept repeating to his own people and to the world that there were no designs on the sovereignty and integrity of Czechoslovakia, but once the occupation of Austria was complete, the military machine was loosed against Czechoslovakia, and there was no one there among the also threatened countries to aid it. Again while the disintegration of Czechoslovakia was in progress, the aggressor assured his people and the world that there were no designs against Poland or any other country, but once the disintegration of Czechoslovakia

vakia was complete a pretext was found for this military machine to move against Poland in that brutal and destructive campaign which horrified the entire civilized world, and which brought England at once into the war.

In the meantime, the desire for conquest had spread to other totalitarian States, and the original aggressor found at least several partners in this movement so definitely aimed against the sovereignty of other States, which desired nothing more than to maintain peace and peaceful relations with all the world.

Then came the occupation of Denmark, the invasion of Norway, and the so-called coördination of Sweden into the political and economic system of one of the aggressors. Another nation in Europe, in which the disregard for private and public rights which characterizes the totalitarian States prevails, found this a convenient opportunity to enter into a pact which made it free to attack Finland and to absorb the Baltic States.

UNPROVOKED ATTACKS

Then came the unprovoked attack on Belgium and Holland, and the intensification of the war as England and France found their own existence and their own empire even more definitely threatened. Today another of the aggressors is moving against Greece, and one is moving heaven and earth to bring Spain and Portugal into her orbit.

The liberties and sovereignty of a good many of the European States have gone down before this inexorable military machine, bound on world domination and the imposition of a national, socialist culture on all peoples. In Europe, England and Greece are holding the aggressors, and in the Far East the heroic Chinese people are making untold sacrifices in order to maintain their centuries-old sovereignty and integrity. Let us here pay tribute to those who are so valiantly battling for the defense and the maintenance of all that the world has learned, through centuries of struggle, is worthwhile and worth maintaining.

In the meantime, the governments of the aggressor nations are loudly protesting that they have no designs against this Western hemisphere, but at the same time their press and spokesmen of their government proclaim that democracy has proved its uselessness.

We in the Western hemisphere, or at least a good many of us, tried to delude ourselves with the thought that all this which was passing in other parts of the world had no significance for us, and that whatever might happen elsewhere would have no effect upon us. Just as certain countries of Europe felt that in some way or another they would be immune from the pressures of these great war machines, so some of us in the Americas believed that for some unknown or inexplicable reason we would be immune. Some of us believed that the oceans which lay between us and the totalitarian States were a barrier which made us safe. We have now learned that the oceans have become lakes, and that the peace of this hemisphere is as definitely

threatened as that of the already subjugated States of Europe was threatened. We have learned, perhaps a little late, but not too late, that not only the peace and sovereignty, but the very way of life which we are determined to maintain, is in danger. We have, let us hope, learned in time that one of the lessons of history which cannot be ignored is that if there are things which one wishes to hold, one may have to fight for them.

AMERICAS DRAW TOGETHER

Faced by this situation, the Americas have been drawn more closely together. The path toward mutual comprehension between the Americas has been a long and not an easy one. Step by step that mutual comprehension has become greater, and the community of interests has become clearer. It took, however, the force of developments outside of this hemisphere to make possible the wise and far-reaching decisions reached in this capital of Havana only a few months ago by the 21 republics of this hemisphere. These republics have decided that they have a common interest and that they have common institutions which they wish to conserve, and which they are determined to defend and preserve.

The government of the United States, expressing the will of its people, has undertaken a program of defensive armament unparalleled in the history of any country. Under the force of circumstances, and in the face of situations which the United States cannot ignore, it is turning its vast material and moral resources to the single purpose of defense. In the great political campaign which has so recently ended in our country, there was no difference of opinion among our people nor our leaders as to the measures which had to be taken for the defense of our country, of the Americas, and for the preservation of our way of life.

For let us be clear as to the issue. In the same address of Secretary Hull, from which I have already quoted, he said recently: "These invaders are equipped with powerful armaments. They bring into play every weapon of deceit, corruption, subversion, and assault. They are restrained by no consideration of generally recognized law or principles of morality. They have fixed no limits for their program of conquest. They are desperately struggling to seize control of the oceans as an essential means of achieving and maintaining their conquest of the other continents. Should they succeed in this, can anyone believe that they would be content to leave us and the other nations of this hemisphere at peace—unless we, too, should become subservient to their will?"

RICHER PRIZE

"This country and the other American countries are in no way different in the eyes of the would-be conquerors from those which they have already overrun, and are daily overrunning—except that we would offer, were they to conquer us, a richer prize.

"Already they have conquered countries which have colonial possessions in this hemisphere. Should they attempt to exer-

cise jurisdiction or control over these possessions, or any of them, the menace to the United States and to every American country would be only too obvious."

In this struggle which we are witnessing in the world today, there is no compromise, because the totalitarian States in their philosophy do not recognize any compromise. For them the stake is world domination with all that that implies, or their own destruction. The totalitarian States know for what they are battling, and they have staked their all in the issue. It is for this that they have created this military machine and are using it so ruthlessly. If to them the victory should go in Europe and in the Far East, there would be no compromise by them with the rest of the world. Let us not delude ourselves in this respect. Even though the totalitarian States might not be in a position after such a preliminary victory to move immediately against this hemisphere in a military sense, there would at best be only a brief truce, and it would only be a question of time as to when aggressive military measures would be undertaken against this hemisphere. The protestations of lack of interest in this hemisphere made by the totalitarian States have exactly the same value as the protestations which were made with respect to Austria, Czechoslovakia, Poland, the Scandinavian and Baltic States, Holland, and Belgium.

COEXISTENCE IMPOSSIBLE

The inexorable force of circumstances is better understood in the totalitarian States even today than it is among us. They know, if we do not, that it would not be possible for their ideas and their system to exist alongside of ours in this world. They know that the conflict would be inevitable, and as their whole system is based on force they will, so far as it is possible for them to do so, use that force at the moment which they believe and find most opportune.

We in this hemisphere will be wise if we will equally recognize the inexorable forces which the totalitarian States have loosed in the world in which we must live. They who have loosed these inexorable forces cannot stop them. They must go forward or go down. For us, therefore, there is equally no choice, and it is only a question as to whether we shall leave the choice of the moment to them, or whether we shall determine for ourselves when the aggression which so definitely threatens us shall be stopped, and the scourge which is afflicting humanity be wiped from the face of the earth.

We are observing Armistice Day today not in the joyous spirit of November 11, 1918, but in a spirit of serious resolve on the part of the democratic nations of this hemisphere and of the rest of the world that order and decency must return, that war and force as instruments of national policy must be banished. We are consecrating ourselves once again to the task of making this world a place in which the arts of peace can constructively work uninterruptedly for human happiness, human liberty, and human rights for all peoples. In the achievement of that end I have supreme confidence.

The Church and the Federal Council

BY A VOTE of approximately two to one, the recent General Convention voted membership of the Episcopal Church in the Federal Council of the Churches of Christ in America. That this action is a significant one and may have far-reaching consequences is recognized both by those who favored and by those who opposed such membership—a question which has been before every General Convention for the past score of years.

What is the significance of our new membership in the Federal Council? What part shall this Church play in the affairs of the Council? What should be the attitude toward the Council of those within our Church who opposed entrance into it?

It is this last question that has the most immediate importance. Since *THE LIVING CHURCH* in past years has opposed entrance into the Federal Council of Churches, perhaps it will help if we clarify our own attitude.

First, it should be observed that opposition to the entrance of the Episcopal Church into the Federal Council came on two major issues. The first of these, the subject of a considerable amount of rather violent literature circulated at the convention by outside interests, charged that the Federal Council of Churches was shot through and through with Communism. Considering the nature and source of this literature, the General Convention paid little attention to it and the alleged Communism of the Federal Council was scarcely mentioned in the debate. It need hardly be said that, unless one identifies Communism with the slightest departure from 100% approval of the status quo, there is no actual evidence whatsoever for the charge that the Federal Council is riddled with Communism. The Council, both in its leadership and its membership, includes both conservatives and liberals, though the liberal element is undoubtedly in the ascendency. The leadership of the Council also includes a certain number of pacifists, but they are not in control of the Council—and anyway Christian pacifism is by no means to be identified with Communism.

The other objection to the Federal Council of Churches, and the one that did carry a considerable amount of weight with General Convention, was the pan-Protestant character of the Council. It is true that there is one small Eastern Orthodox Church, the Syrian Antiochian Church, affiliated with the Federal Council, but aside from that its membership is entirely Protestant and the Federal Council is generally regarded as the principal mouthpiece of organized Protestantism in America. Pronouncements of the Federal Council itself frequently encourage this belief, though in its more cautious moments the Federal Council holds out an olive branch to the Catholic and Orthodox communions in this country and emphasizes its desire to be a truly inclusive ecumenical body similar to the World Council of Churches.

Not only Anglo-Catholics but many Churchmen of other schools of thought felt that if the Episcopal Church became a member of the Federal Council of Churches, its Catholic character would be submerged and obscured by the pan-Protestant complexion of the Council. They greatly feared that the Episcopal Church would be committed to pronounce-

ments that would profess to represent united Protestantism, including the Episcopal Church, though the Episcopal Church would have little to say about the formulation of such pronouncements and would, to a considerable extent, resent being classified as Protestant.

As just one example of the way in which the voice of the Federal Council is considered, even in well-informed Church circles, as the voice of Protestantism, we cite an editorial in the *Christian Century* for November 6, 1940 (after the Episcopal Church had voted membership in the Federal Council) entitled "Dr. Buttrick Speaks for Protestantism." The text of the editorial referred to "Dr. George A. Buttrick, speaking for Protestantism as president of the Federal Council of Churches, . . ."

Of course the *Christian Century* is not an organ of the Federal Council of Churches and we cite its editorial not as an example of the terminology used by the Council itself but as an instance of the popular interpretation of the Federal Council's position. We hope that the Council itself will in future be very careful to avoid such terminology in its own official statements and publicity material.

BUT there is little value now in repeating why we were not enthusiastic about membership in the Federal Council of Churches. The Episcopal Church has spoken through General Convention and as loyal Churchmen it is our duty to abide by its voice. For better or for worse, this Church is now a member of the Federal Council of Churches. What, then, shall be our attitude?

THE LIVING CHURCH believes that our attitude should be one of wholehearted coöperation and of honest endeavor to work constructively with the other Christian communions that comprise the membership of the Federal Council of Churches, to make of that body a truly effective organ for the practical expression of a considerable segment of Christianity in the United States of America.

We believe that we should give the Federal Council the benefit of the doubt and not worry about its pan-Protestantism or the possible embarrassment that might be caused us by its pronouncements unless and until a specific instance of such embarrassment shall occur.

We confess that we are not very well informed as to the way in which the Federal Council of Churches is organized. We note from the latest edition of the *Yearbook of American Churches* that the corporate body of the Federal Council consists of delegates from each of the constituent bodies and we presume that these delegates are elected by the several Church organizations that comprise that constituency. We presume, furthermore, that the Episcopal Church will have the opportunity of having a fair share of members on the executive committee, and we are confident that the Presiding Bishop will determine a democratic and representative method of selecting our delegates.

We trust that these representatives will take an active part in the work of the Federal Council and will see to it that the position of the Episcopal Church is adequately safeguarded

in any activities or pronouncements that may be undertaken by the Council in future.

We hope also that the Episcopal Church will not be content to play a merely tacit part in the work of the Federal Council but will take an active and constructive part in every worthwhile activity undertaken in the name of the Council. We are confident that Anglo-Catholics and others who have felt doubts about our membership in the Council will be quite as anxious to coöperate as other Churchmen, provided that the Federal Council does not attempt to commit them to pan-Protestantism but recognizes the claim of the Episcopal Church to membership in the family of Churches that have retained the historic Catholic doctrines and ministry.

As to THE LIVING CHURCH, we intend to do our fair share in sympathetic coöperation with the Federal Council. This editor has already accepted membership on the Federal Council's important committee on the State of the Church, and expects to attend the biennial meeting of the Federal Council at Atlantic City December 10th-13th as an interested observer and to report and interpret its sessions rather fully in the columns of this periodical. As in the case of our own General Convention, we shall not hesitate to endorse that which seems to us worth while and to criticize such action as may seem ill-advised. Frankly, we hope that we may find ourselves in agreement with most of the major activities of the Federal Council and of our Church's participation in it, but if it becomes necessary for us to act as an organ of "loyal opposition" we shall not hesitate to do so.

As the Episcopal Church enters into full membership in the Federal Council, therefore, we have these suggestions to make and we hope they will prove constructive:

To our fellow-Churchmen, both those who have favored and those who have opposed membership in the Council, we say: Let us make our membership as constructive and coöperative as possible. Let us retain the right to criticize, to object, and, if necessary, to protest; but let us not be looking for trouble but rather for ways in which we can make an effective contribution to the religious life of America in these critical days through our membership in the Federal Council of Churches.

To the leaders of the Federal Council we say: We are with you in spirit and we want to be a helpful and constructive part of your organization. Please do not try to commit us to a pan-Protestant position that would be offensive to a considerable part of our membership. Try, if you can, to find terminology that will not jar upon the ears of our people. Respect our honest convictions, and you will find that you have no more loyal constituents than the membership of the Episcopal Church of all schools of thought within our communion, which is in itself a microcosm of Christendom.

To members of other Christian communions we say: Accept our action as evidence of the sincere desire of the Episcopal Church to man its sector in the united Christian front against the materialism and irreligion that are so prevalent in the American scene today. Do not regard this action as a triumph of the Protestant-minded over the Catholic-minded within our own communion, but rather as a mutual broadening of horizons whereby we Episcopalians have come to feel that we can take a more active part in practical coöperation with our neighboring fellow Christians without in any way sacrificing our claim to be primarily a member of the Catholic family of Churches and only secondarily a member of the fellowship of Protestant communions.

Some months ago [L. C. March 6, 1940], in criticizing

the attitude of the Federal Council toward the appointment of Mr. Myron C. Taylor as President Roosevelt's special representative to the Vatican, we poked a bit of mild fun at the Council's statement that it was keeping "an open but guarded mind" in that matter. Now, perhaps, the tables are turned on us, for it is with "an open but guarded mind" that we enter into full membership in the Council.

We're in the Federal Council of Churches. Let's be good members and help to make the Federal Council one of the most potent constructive religious forces in America.

The War Spreads

ADVENT comes again; the season of peace and good will is approaching. But there will be no peace among the nations, and little enough good will, this Christmastide. The war is spreading into new areas—the Balkans, perhaps the Near East, Southeastern Asia. In our own country sabotage, that cowardly secret arm of undeclared warfare, is taking an ever increasing toll, comparable to that of the days before our entrance into the first World War.

More insidious even than sabotage and propaganda is this subtle change in our own sense of values. We no longer think and talk in terms of peace; only in terms of victory and conquest, even though our country is still technically neutral. We glory in the victories of the Greeks—and well we may, for they are putting up a splendid fight, and Americans always rejoice to see the little fellow turn the tables on the bully, whether in a corner scrap or in the grim arena of international relations.

Worse than war itself are the scourges that inevitably follow in its wake—disease, famine, and death. These will take a tremendous toll this winter, throughout Europe and Asia—and it will not be the armies but the civilian population, the women and children, that will suffer. All honor to the Friends who quietly go about the task of feeding the hungry, clothing the naked, regardless of their politics, race, religion, or nationality; and to the other relief agencies which are doing what they can to ameliorate the suffering. But as long as gangster dictators flourish and jungle ethics govern relations between nations, there can be no peace and no real relief from the suffering of innocent civilians.

So even though we heartily dislike to think and talk in terms of war and conquest, we are compelled to do so. Having tasted blood, the gangster nations will not be satisfied until they dominate the whole world, will not give up unless they are conquered and their leadership crushed.

Lord Lothian, the British Ambassador, returning to Washington after a conference with his government in London, makes clear the determination of Great Britain to fight the Axis powers to the finish; to take the offensive against the would-be conquerors and to bend every effort to encompass their overwhelming defeat. The British and their allies can do it, says the Ambassador—if we give our help. First ships, then planes, then credit—these things the British need from us if they are to win. Also they need our moral support, the confidence that we stand squarely with them in their fight against the forces of destruction and oppression. And ultimately—though the Ambassador did not say so—they may need American fliers, American sailors, perhaps even American doughboys.

Shall we accept the challenge? Actually, we have little choice. We have already gone so far in our aid to the British that the Axis powers recognize us as their enemies. Should the British weaken in their resistance, Japan would not hesi-

te to attack us in the Far East; should Britain fall, Germany could turn against us next. For better or worse, we are ready in the war.

As our Ambassador to Cuba said, in the outspoken Armistice Day address in our Cathedral in Havana, which this editor had the privilege of hearing and which is published in this issue: "We in this hemisphere will be wise if we will recognize the inexorable forces which the totalitarian States have posed in the world in which we must live. They who have posed these inexorable forces cannot stop them. They must go forward or go down. For us, therefore, there is equally no choice, and it is only a question as to whether we shall leave the choice of the moment to them, or whether we shall determine for ourselves when the aggression which so definitely threatens us shall be stopped, and the scourge which is afflicting humanity be wiped from the face of the earth."

Let us then remember Polonius' advice:

"Beware
Of entrance to a quarrel, but, being in,
Bear 't that the opposed may beware of thee."

If Britain today needs ships, tomorrow planes and credit, let's give them without stint. Yes, and if these are not enough we may yet have to send men as well as arms, though God grant it may not be necessary. But if Britain falls, the cause of liberty falls also; and the time may be nearer than we think when we shall have to fight whether we want to or not—alone, friendless, against an enemy drunk with power and immeasurably strengthened by the spoils of conquest.

But let us not make the mistake of thinking that the ultimate answer to force is force. The Nazi war machine can perhaps only be defeated by a greater war machine, guided by free men fighting for their continued liberty; but Nazi ideas, which are ultimately more destructive than Nazi tanks and dive-bombers, can be overcome only by the eternal truths of the Christian faith. What good would it do for us to defeat the Nazi war machine, and end up with the same kind of totalitarian dictatorship at home? "For what shall it profit a man if he shall gain the whole world, and lose his own soul?"

So we must be vigilant in our domestic affairs also, guarding jealously that liberty for which our forefathers fought and died. And most of all, we must look to our religion, the very cornerstone of our democratic way of life.

In these troublous days, the best thing that Americans can do is to learn anew the power of prayer. We are put here on earth not to destroy but to fulfill, to build the kingdoms of this world into the Kingdom of God. Neither ships of war, nor planes, nor warriors can accomplish that task; but Christian men and women can do it, by prayer, by sacrifice, by a life lived in the light of eternity.

God has not forsaken His world. The world has forsaken Him. But still He bids us be of good cheer, for He has overcome the world.

Gloryfying the Inglorious

FOR our sins, we are compelled to read a Hearst paper every morning or else do without a local morning paper. For the most part we get along pretty well, being rather adept at distinguishing between news and propaganda—especially such heavy-handed propaganda as the Lord of San Simeon generally favors.

But we confess to a feeling of disgust at the current series

of 14 articles by one of the leading Hearst sob sisters in which an effort is made to picture the Duke of Windsor as a sort of modern reincarnation of King Arthur. With this interpretation we beg to differ.

By his own admission, Edward VIII definitely rejected the throne of England for which he had been reared from infancy in favor of "the woman I love." In other words, he placed his own selfish interests above his duty to his country.

Widely acclaimed as the friend of the laboring man, Edward VIII confined his interest in this subject during his very brief reign to the oft-quoted statement that something must be done about it—and then immediately proceeded to forget the whole matter in his concern with his personal affairs.

Called upon by his official position to be the leading layman of the Anglican Church, he did not hesitate to flout her marriage law when it conflicted with his personal affairs.

Appointed after his abdication and after the beginning of the war to serve as liaison officer between the British and French armies, the collapse of the French found him with his Duchess in their luxurious villa on the Riviera and he was forced to flee into Spain as a common refugee.

Instead of returning to active military service, he accepted the post of governor of a minor British dependency in the safe western hemisphere, where the British government could give him a modicum of authority with a minimum of embarrassment to themselves.

This is the plain record. Perhaps it is possible to invest that record with the glamor and romance with which Adela Rogers St. Johns surrounds it. But the effort is too much for us.

Meanwhile we wonder what is behind this effort of the Hearst papers to glorify the inglorious.

Through the Editor's Window

STRANGE cargo indeed was that reported as typical of the freighter *City of Rayville*, a recent war casualty. According to press reports, this ship "arrived in New York in April, 1937, from Calcutta with 1,500 monkeys, 30 pythons, six black panthers, six kangaroos, three elephants, two cages of cat bears, and six missionaries." The reader who sends us the clipping asks, "Do you suppose Noah had two missionaries among the animals in the ark?" If so, the injunction to "increase and multiply" is another good argument for the missionary cause.

Ecclesiastical titles have caused many a newspaper reporter to stumble. The society editor of the La Grange (Ill.) *Citizen*, in reporting a local wedding, apparently tried to take no chances and so reported: "The ceremony was performed by the Very Rev. Curate William Orrick."

Church bulletins make interesting reading, too, especially the sometimes startling juxtaposition of hymns, sermon topics, and the like. Here are two culled from parish leaflets in New England:

Hymn: O 'twas a joyful sound to hear
Sermon: The Bishop of Massachusetts.

Sermon: The God Who Speaks — *The Rector*.

Modern child to his father: "I'll still be going strong when you're just a wrinkled old picture in the attic."

Livy notes with sorrow that the Germans are eating cat meat, which they call "roof rabbit."

CONNECTICUT

Patriarch, Governor Attend Consecration of Dean Gray

In a colorful and solemn ceremony attended by 13 bishops, 250 clergy, and nearly 1,000 laity, the Very Rev. Dr. Walter H. Gray, who was elected Suffragan Bishop of the diocese of Connecticut at the

of Newark, was Litanist. The Rev. Dr. A. B. Kinsolving II and the Rev. Dr. John Gass were the attending presbyters and Bishops Sterrett of Bethlehem and Goodwin of Virginia were the presenting bishops. Bishops Budlong of Connecticut and Perry of Rhode Island acted as co-consecrators with the Presiding Bishop.

The readers of the various testimonials included the Rev. Dr. ZeBarney T. Phillips, the Rev. Dr. John F. Plumb, the Rev.

such notice to be received by the Presiding Bishop was from Honolulu, carrying the assurance that the mid-Pacific district will work for a goal of \$800 to aid the English Church.

Iolani Headmaster Appointed Army Morale Officer

The first morale officer in the regular army at Hawaii is Capt. Albert H. Storm, headmaster of Iolani School and chaplain of the 299th Infantry. The commission is the first of its kind to be issued in Hawaii and is being currently instituted in all army posts in the United States.

Tall and soft-spoken, Chaplain Storm will organize athletic activities and entertainment and provide for "completely impartial religious outlets to the soldiers of every race, creed, and denomination."

The 50-year-old clergyman will serve actively for one year; during this time his duties at Iolani School will be taken over by Carl Eshelman, assistant headmaster.

MONTANA

Diocese Joins in Celebrating Bishop Fox's Anniversary

On Saturday, November 9th, retired Bishop and Mrs. Herbert H. Fox arrived in Helena from their home in Billings, Mont., for the diocesan celebration of the 20th anniversary of Bishop Fox's consecration.

The celebration began with a dinner at the Montana Club in the company of more than 60 friends. Bishop Daniels of Montana acted as toastmaster and read telegrams and letters expressing affectionate greetings from parishes and missions all over the state. Other speakers brought in formal messages from the diocesan organizations and from St. Peter's Pro-Cathedral parish in Helena.

In the morning Bishop Fox celebrated at the 8 o'clock Eucharist and preached at the 11 o'clock service.

An added touch of interest to the celebration, as Bishop Fox pointed out, was the fact that November 10th was also the 26th anniversary of the consecration of the late Rt. Rev. William Frederick Faber, third Bishop of Montana.

ARIZONA

"A Christian Can Have No Enemies"

A note struck at General Convention by the Presiding Bishop was sounded again at Globe, Ariz., on November 10th, when Bishop Mitchell of Arizona addressed the district convocation and stressed the importance of a view of the Church which would extend beyond the parish and beyond the diocese.

In the opinion of Bishop Mitchell, Chris-



BISHOP GRAY: The new Suffragan of Connecticut is congratulated by Deaconess Dora Dawson at his consecration.

Hartford Courant

annual convention of the diocese last May, was consecrated bishop in Christ Church Cathedral November 12th. Included in the procession which formed in the Cathedral House were the Governor of Connecticut and members of his staff; His Holiness, Mar Shimun, Patriarch of the Assyrian Church; and the Presiding Bishop.

This was the first time that a bishop has been consecrated at the cathedral in Connecticut. Not since 1851, when the Rt. Rev. John H. Williams was consecrated in the old St. John's Church here, had an Episcopal bishop been consecrated in Hartford.

Bishop Gray is the eighth bishop to be named by the diocese of Connecticut and the second suffragan. He is the second youngest bishop of the Church in America being a few months older than his former schoolmate, Bishop Carpenter of Alabama, the youngest bishop of the Church.

The Presiding Bishop celebrated the Holy Communion at Bishop Gray's consecration. Bishop Brewster of Maine read the Epistle and Bishop Gardiner of New Jersey the Gospel. The sermon was preached by Bishop Lawrence of Western Massachusetts. Bishop Ludlow, Suffragan

Samuel Sutcliffe, the Rev. George B. Gilbert, and the Rev. Dr. Thomas S. Cline.

Bishop Gray graduated from Virginia Theological Seminary in 1928 and was ordained to the diaconate by the present Presiding Bishop, and to the priesthood by Bishop Brewster of Connecticut. He served as assistant minister of St. John's Church, Hartford, from 1928 to 1932, when he became dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa. He was installed dean of Christ Church Cathedral, Hartford, in January of 1937. Bishop Gray was married to the former Miss Virginia Stuart Hutchinson in 1933, they have two children, Agatha Ashton Gray and Parke Hanswood Gray.

HONOLULU

To Aid British Missions

Aid for British missions will not come merely from the Church in continental United States. Missionary districts outside continental boundaries have taken up the matter and are determined to do what they can to maintain other missions. First

s should view as brothers; not only fellow-parishioners or even their fellow-Churchmen, but all people created by God. Speaking specifically of the European situation, Bishop Mitchell declared that, as in the first World War, Christian people are taking a tragically small view of the world-family.

"The Christian," he said, "can never have any enemies, much less enemies with whom he must fight. . . . At the most and first, he has brothers with whom he is in serious disagreement, with whom there are differences to be solved, but to be solved within the framework of the family, inside the Father's House, under His leadership; in the family way."

Prayer should not be confined to the needs of our own and our immediate family; we should not single out our own sick or the sick of our parish for special prayer; but, rather, we should pray for all people and include our own within that framework.

In statements addressed particularly to the clergy, Bishop Mitchell stated: "Since we are men, too, might it not be that worldliness has crept into us; that we may have insensibly slumped down to a condition of routine work, regarding our parish as the field within which we are to work, rather than the force which we are lead out to win others to our Lord; being as calculating as any other man, with as much in eye to the main chance, when it comes to the so-called good things of life?"

"It is taken for granted, as to some clergymen, that they would never regard any call as a call from God unless it also involved an increase in salary and a larger parish. Moreover, the average vestry seems to take it for granted that if they offer a man more money they would be almost certain to get him."

In its business sessions, the convocation voted to raise \$1000 in the district for Arizona missions and also recommended changes in the state parole system.

Delegates to synod: Clerical, E. C. Tutthill, C. E. Huntington, R. B. Pease; lay, W. F. Robey, H. S. Reed, R. L. Motz.

WESTERN NEW YORK Campaign Literature

Five lines of defense are outlined by Bishop Davis of Western New York in a folder published by the field department of his diocese for use in the Every Member Canvass. First line of defense, according to the Bishop, is Your Church; second, Christian Education; third, Your Christian Home; fourth, Christian Social Service; and fifth, Your Church Support.

"If there was ever a time in history when the Church should gird up her loins, it is today," says Bishop Davis. "For the danger in which civilization in the United States stands is not yet invasion, it is rather the weakening of our faith in the supremacy of those ideals of freedom, of the sacredness of personality, of the value of the individual, of justice and its orderly processes, of brotherhood and tolerance, wherever they are threatened—ideals which have their foundation and their sanction in religion."

NEW YORK

A Message From the Dean of St. Paul's Cathedral in London

The following letter of appreciation received by Bishop Manning of New York from the dean of St. Paul's Cathedral in London is of special interest to the diocese since New York is taking an active part in the campaign for Aid to British Missions:

My dear Bishop:

May I send you a word of thanks for your great words on Sunday, September 29th, and for your call to prayer for the British people?

You can perhaps imagine what London is like at the present time; but it is not easy to understand the psychological effect of living in a city which is in constant danger from the air both by day and night.

The damage to St. Paul's, though not widespread, is serious enough because the repair will be a large task. We are thankful that no harm has come to the woodwork in the choir, which is—I suppose—the most beautiful of its kind in the world.

Everything that you may hear about the courage of Londoners is true; and it warmed my heart to read your generous tribute to my fellow-citizens.

Yours sincerely,

(Signed) W. R. MATTHEWS.

give thanks to God for the 10 years past of Bishop Kemerer's consecrated life. Augmented choirs from the parishes in Duluth sang a festival The Deum and evensong was sung by the dean. Bishop Keeler, coadjutor of Minnesota, preached the sermon.

A reception was then held in the undercroft of the cathedral where one of the largest crowds ever seen at the cathedral assembled. Indians from the faraway reaches of the diocese mingled with the members of the local congregations and no parish or mission in the diocese missed an opportunity to express deep affection for the Bishop and loving appreciation of his work.

The Bishop and his wife received a handsome tea and coffee service, together with an oval tray. To the Bishop was given a check: "Not to be sent to the Indians, but to buy for yourself something you truly desire."

OHIO

Dedicate New St. Mark's in Cleveland

The council of the diocese of Ohio designates each year some special building project for the investment of missionary funds. During 1940 two projects have been completed, one outside of the diocese of the



ST. MARK'S: Building of this \$14,000 chapel marked completion of Ohio's second 1940 missionary project.

DULUTH

This Check Was "Not to Be Sent to the Indians"

Bishop and Mrs. Kemerer of Duluth responded to the request of the new dean of Trinity Cathedral, the Very Rev. Dr. George A. Palmer, to be present at Evensong on November 3d at 7:30 p.m. They found the cathedral crowded with people from every part of the diocese prepared to

Corn Creek Agency of the Sioux Indians at Martin, S. D. [L. C., November 13th], and the other project, the erection at a cost of \$14,000 of a completely furnished chapel for St. Mark's Mission, Cleveland.

Early in November Bishop Tucker of Ohio dedicated the new St. Mark's chapel. The Very Rev. Chester B. Emerson of Trinity Cathedral preached the sermon; and the Rev. D. Maxfield Dowell, who is also the rector of St. Thomas', Berea, presented a class of 10 candidates for confirmation.

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BOOKS

ELIZABETH McCracken, Editor

The Present Crisis

GOD'S JUDGMENT ON EUROPE. By Alec R. Vidler. Longmans. Pp. 113. \$1.25.

We have had many books on the present crisis, historical and interpretative. Of them all, this book seems to us to be the most valuable. Why? The answer is that it is because Fr. Vidler, Englishman and editor of the monthly *Theology*, brings to bear upon our contemporary situation the whole meaning of the Christian Gospel of God, Creator and Redeemer and Judge. He discerns that in the unalterable logic of historic events, the will and purpose of God is being worked out; if that will and purpose do not get done through and by men, then they will get done in spite of men and by the breaking of their pride and lust for power. Here is the Hebrew and prophetic note of our religion, forgotten by the so-called "liberalisms" of the past quarter-century and now taught to us by the terrible rod of God's historical operation.

But Fr. Vidler does not leave it there. He goes on, after analyzing the source of our difficulties and presenting the authentic Christian Gospel of the God who judges and redeems men and who has brought to pass in this world His Word of judgment and mercy in the person of the Word made flesh, to show that the Christian Church has a job to be done today. This job is not to bless and sanctify the self-righteousness of the democratic powers, England and America; but to assert the righteousness of God, and to see to it that there is a voice which proclaims unceasingly the demands of God, for justice, for truth, for fairness among men and nations.

Fr. Vidler does not expect that this voice will be heard gladly; he envisages, rather, a new age of "the catacombs," and he suggests a strategy for that age. Some will disagree with him here. But some

will agree whole-heartedly and will welcome the emphasis which he makes upon Christianity as "an act and a decision entailing something more than conformity to the standards of a world, which, while still "neutral" (in Mr. Eliot's phrase) about the Christian Faith, may one day soon be anything but "neutral."

W. NORMAN PITTENGER

Dr. Grant's New Book

THE GOSPEL OF THE KINGDOM. By Frederick C. Grant. Macmillan. \$2.00.

This is a difficult book to review, for it is not a treatise but a collection of essays written in preparation for a treatise; it says, moreover, that are so far from homogeneous that they leave many gaps and even occasionally contain contradictory statements. (e.g., the best tradition of Christ's words comes from disciples "whose outlook was non-apocalyptic, non-eschatological" (p. 68), but "Jesus' teaching is eschatological but not apocalyptic" (p. 170).

The primary purpose of the author is a defense of Christ's divinity. He feels that current theologians have erred in laying too much stress on the Messiahship and have erred still more in their devotion to apocalyptic; in the one case Jewish political aims are too much exalted and in the other an appeal is made to essential unreality.

He therefore turns to the Old Testament proper and its "this-worldly" ideas. So, he maintains, the Gospel of Christ is a social Gospel. The members of the Kingdom are those who obey the laws of God who is already King, and their task is to remove all that now stands in the way of the fulfillment of God's purposes. So the work of the Church ought to be largely secular, for it exists to serve society and individuals.

That this is good "modern" apologetics is obvious; it will appeal to myriads who are only repelled by apocalypticism. But it does not tell the whole story. How about the future life? Is this no part of Christ's teaching? Why is so little said on this theme by Dr. Grant? And how is this comparative silence to be reconciled with what we read on page 177, that for perfect realization of the Kingdom, "sin, disease, and death must be brought to an end"? Is a world free from sin and death "this world" any longer? Until ambiguities of this sort have been clarified by Dr. Grant, it is impossible to grasp just what his position actually is, and an adequate review is impossible.

BURTON SCOTT EASTON.

"Typographical Evangelicalism"

THE TWO HUMANITIES. By D. A. Davies. Harpers. Pp. 256. \$2.50.

"In a collapsing civilization, the writer's minimum duty is ruthless honesty. My main concern has been, not the challenge of the world to the Church (of which we have heard more than enough), but the infinitely greater challenge of the Gospel to unregenerate man, and still more to the

The Living Church

arch. On that issue everything turns." So writes Davies in his preface to the book. His point is well taken. But somewhere between that concern and the quotations from everywhere and everything, there is a decided hitch. Else would it be necessary to conclude a book on apologetics with the rather peculiar advice: "Let but the Church be sure, dead sure, of its Gospel. Not hesitant or apologetic. But arrogant, intransigent, radiant." At least two out of three of those last adjectives seem impossibly out of keeping with the author's sincerity. The style of the book might be described as "typographical evangelicalism." Capitalized sentences and italics do not always make the written word penetrating. ROBERT L. CLAYTON.

Theologian Looks at the World
AN CHRISTIANITY SAVE CIVILIZATION?
 By Walter Marshall Horton. Harpers. Pp. xii-271. \$2.00.

Among our contemporary American theologians, Dr. Horton properly enjoys a reputation for his luminous style, his clarity of thought, and his ease in explaining difficult matters. This book once again illustrates the fact: we have a discussion of the present state of Christianity and the prospects for the future written simply and brilliantly. What one seems to miss in the present book, however, is a recognition of that "dimension of depth" to which (in his study of continental theology) Dr. Horton has previously given such notable expression.

Of course the author recognizes the complexity of our situation, the many problems which confront us, and the unathomed mysteries of life as of faith; yet he does not seem to have quite that tragic sense of man's dilemma, that painful understanding of the abyss on the edge of which our whole world stands (and each one of us stands too), which we might have expected from him.

With this reservation, it ought to be said that these lectures are entirely worth reading. They are based upon observation and reading which has covered a surprisingly large area, including travel in Asia and Australasia, as well as Europe; and they touch many of our problems with needle-like precision. Especially notable is the discussion of the varying cultures and "civilizations" of Asia; and the Christian contribution to a world civilization is portrayed with splendid sweep of vision yet with a sure grasp of the essence of Christian faith.

One wonders if Dr. Horton has really got hold of the greatest objection made today, both by intellectuals and laboring men (to whom he refers in his last chapter), to the Church. Is it not more than dissatisfaction with worldliness and disunity in the Church? Is it not rather the utter unreality of *bourgeois* Christianity (to use a very equivocal term), the sense of fussiness and bother about what does not really matter much, since it is not concerned with the great, deep, and terrible issues of life—suffering, joy, death? It is there, one thinks, that our contemporary task must begin.

W. NORMAN PITTINGER.

Eternal Values

REMEMBERING CHRIST. By Walter Russell Bowie. Abingdon Press. \$1.50.

A leading New York publisher observed recently that there are only two religious writers in this country whose influence is as great without their denominations as within them, Dr. G. A. Buttrick and Dr. W. R. Bowie. And this saying is true; they both have the genius of penetrating under the surface of things to the universal appeal of eternal values.

The removal of Dr. Bowie from the distractions of parish life to a seminary chair has made an immense contribution to theological education in America. For a concrete example of his work pages 72 to 73 of his latest volume of sermons may be particularly noted. The theme here is Christology, but the word is sedulously avoided, as is all other technical terminology. But the facts are all there.

"Son of man" is an apocalyptic title and consequently beyond the grasp of most preachers; Dr. Bowie brings it back by saying, "They said He was the Son of man, for that was a name which had come down with mystic splendor from the ancient prophecies." The Church has formally condemned Apollinarianism; Dr. Bowie puts it this way, "Calling Jesus God . . . has often resulted . . . in setting Him up like a frozen abstraction." The Divinity of Christ is the heart of Christianity; Dr. Bowie writes, "If we suppose that by minimizing the thought of God in Him, we can bring Him closer to us, we are exactly wrong."

BURTON SCOTT EASTON.

A Frankly Religious Novel

THE STAR OF SATAN. By Georges Bernanos. Translated by Pamela Morris. Macmillan. \$2.50.

A frankly religious novel, designed to set in contrast a young woman who has given herself wholly to Satan and a young priest who has given himself wholly to God; they meet at her deathbed and he is the means of her redemption. Monsieur Bernanos is an able writer and keeps the interest sustained throughout. His character drawing is sharp and incisive and he gives us an unforgettable picture of Anatole France (under the pseudonym, Antoine Saint-Martin). E.

The Liturgical Movement

MEN AT WORK AT WORSHIP. By Gerald Eller. Longmans. \$2.50.

The Liturgical Movement has brought wonderful transformations! A generation ago the Mass was the priest's affair and "to desire liturgical worship instead of hymns and private devotions" was judged "a relic of a Protestant mentality" (p. xiii). Today we find this Jesuit scholar reminding his readers that baptism confers a genuine priesthood which the laity must be taught to use. And so he argues for the importance of the congregation's active part in the liturgy, for the use of the vernacular, for afternoon and evening Mass.

B.S.E.

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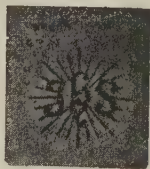
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MUSIC

REV. JOHN W. NORRIS, EDITOR

BROADCASTING

The Role of Hymns in Current Copyright Struggle

A battle of particular interest to those who listen to the hymn programs broadcast on the radio is now in progress. The struggle is being waged between the radio chains; their agency, Broadcast Music, Inc.; and the American Society of Composers, Authors, and Publishers. The issue at stake is the licensing of stations to use copyrighted songs and music, together with the price that shall be paid for such permission. Because many hymns and their tunes are copyrighted by authors and composers, they too will be affected by the outcome of the discussion.

According to news reports sent out by the ASCAP, a large number of hymns, spirituals, and songs of a religious nature will be forced off the air after January 1st because of the determination of the radio people to use only such music as is controlled by the BMI. Among the Gospel songs would be "The Old Rugged Cross," Spirituals arranged by living musicians, such as "Swing Low Sweet Chariot" and "Deep River," in their present familiar forms, would be omitted from programs, and many of the religious songs such as Malotte's "The Lord's Prayer," could no longer be broadcast.

The ASCAP was formed several years ago by some of the leading composers, authors, and publishers of the United States to protect their interest in works which they had produced. One of the leaders in this movement was the late Victor Herbert. Under legislation obtained by this society, copyrighted music cannot be used on the radio without permission of the owner of the copyright. The men and women associated with ASCAP have authorized that body to deal with the radio companies where copyrights which they hold are in question. According to some reports, this society controls 500,000 songs and arrangements, for which the radio companies, in 1939 paid the sum of \$4,152,000. This figure is expected to reach \$5,000,000 in 1940.

The present contract existing between radio men and the ASCAP expires on December 31st. A new contract has been offered to the broadcasting firms, calling for a sustaining fee of \$50,000 and the payment of 7½% of the gross revenue of the chains. The radio men say that this would raise the annual amount paid to the ASCAP to \$9,000,000. They charge that if this contract were adopted, they would be required to pay a premium for programs in which no music is used. They seek a

contract by which only the music used shall be paid for.

To offset the control exercised by ASCAP, the chains themselves have organized the BMI. This agency is said to hold control of 250,000 songs. Already companies have been replacing music controlled by ASCAP with that held by BMI. But the whole problem is not simple as that, for it involves many angles of broadcasting.

COPYRIGHTED HYMNS

It may seem strange that hymns should be included in such a discussion. People are always inclined to think that hymns are "old" and therefore not subject to copyright laws. This is not true. Many of the fine hymns in use today are protected by copyright as are the tunes associated with them. In fact most of the popular "Gospel hymns" are of comparatively recent origin, and the right to reprint them or to use them is owned either by the author or someone to whom he assigns the control. This is true again of the tunes which are owned by the company, if it controls the copyright. Many of the hymns which have become greatly beloved in our own hymnal are not more than 50 or 60 years old and many are of more recent origin. The ASCAP holds the licensing right of many of these modern hymns and tunes, so that if the contract should not be renewed, these hymns will be no longer included upon radio broadcasts.

Quite frankly the people who broadcast hymns speak of their programs as "shows." They are designed as a form of religious entertainment. They unquestionably have much value for those who listen to them and enjoy them. They also have a religious value and it would be a matter of real regret if they were discontinued. The one ray of sunshine is that, in order to keep the program on the air, the broadcasters will be forced back to some of the great hymns, and particularly tunes, which have long since passed the legal period of copyright control.

CHOIRMASTER

Minister of Music Retires

A ministry of music that had extended over a period of 38 years ended recently when Arthur H. Ranous, baritone soloist and concert singer, retired as choirmaster at the Church of the Holy Spirit, Lake Forest.

Missing but one Sunday service in that entire period, Mr. Ranous' remarkable record has been established over a period which coincides almost precisely with the life of the parish. He started there before the present church building was erected in 1902.

The entire parish joined in tribute to the veteran singer when it was announced he was ending his long tenure. He was presented with many gifts, including a purse of \$700 which was contributed by parishioners.

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EDUCATIONAL

COLLEGE WORK

Church Society for College Work Removes Offices to Washington

The executive offices of the Church Society for College Work have been removed from 3601 Locust street, Philadelphia, to Mount Saint Alban, Washington, D. C., and the Philadelphia office which the society used for almost a year is now closed.

Officials of the Washington Cathedral have provided office space for the society in one of the buildings near the Cathedral and beside the Bishop's garden. The office will be convenient for the new president of the Church Society for College Work, the Rev. Dr. C. Leslie Glenn, who recently became rector of St. John's Church in Washington.

STUDY BY MAIL

Course on the Life of Christ

A field of education seldom explored by the Church is the medium being used by the Society for Home Study of Holy Scripture and Church History. On November 20th the Society issued Lesson One in a correspondence course of 12 studies on the Life of Christ.

The course is a repetition of a previous series being given again in response to many requests. Studies are mailed every two weeks to all persons interested in the course.

Directing the correspondence school is Dr. Claudine E. Clements, teacher of sacred studies of the National Cathedral School for Girls, who holds a special license of the Archbishop of Canterbury to teach theology.

The Society sponsoring the course is under the spiritual direction of Bishop Freeman of Washington. President of the Society is the Rev. Dr. William S. Bishop; secretary is the canon chancellor of Washington Cathedral, the Rev. Dr. Theodore O. Wedel.

METHODS

Movies of Liberian Missions

On his recent visitation at the Holy Cross Liberian Mission, the Rev. Dr. Allen G. Whittemore, Superior, OHC, carried a borrowed 16 mm. movie camera. As a result, the Order now has four reels of colored films picturing the whole range of life and activities around the mission compound.

The colors show up vividly and within the film itself there is a very brief running commentary which covers all essential details and connections. The whole picture takes exactly one hour.

The Rev. Francis W. G. Parker, OHC, commissary of the Holy Cross Liberian Mission at West Park, N. Y., will be glad to correspond with rectors and organizations who may desire a showing.

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CLASSIFIED

ANNOUNCEMENTS

Died

SISTER ADELA, Community of St. John Baptist, at the Convent of St. John Baptist, Ralston, New Jersey, on Saturday, November 16th, 1940. Daughter of the late Dr. Richard and Jane Sharpe, of London, England.

TAFT, the REV. H. DUDLEY, assistant rector at St. Stephen's church, Pittsfield, Mass., died suddenly November 7th of a cerebral hemorrhage at his home in Pittsfield.

TAYLOR, MISS IDA C., distinguished artist and prominent Churchwoman, died on All Saints' Eve in her 90th year after a brief illness. Her family has given two priests to the diocese of Western New York, and members of her family have served on the vestry of St. Mark's Church, LeRoy, since its founding 123 years ago.

In Memoriam

SIBLEY, EDWARD ALLEN, priest, entered into Life Eternal on November 22, 1931.

May he rest in peace and may light perpetual shine upon him!

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PARISH LIFE

REFUGEES

A Parish Group Helped Resettle a Famous Family

Resettlement of refugees is too large a problem to be merely a "parish project." Nevertheless, that a parish group can play an effective part in this Christian work is being demonstrated by the Church Action group of St. Andrew's, Madison, Wis.

The Rev. Francis J. Bloodgood, rector of St. Andrew's, is chairman of the Madison Refugee Committee which, including in its membership several of his parishioners as well as persons of other Churches and Faiths, has undertaken to help a world-famous Christian German refugee and his family to become a part of community life.

The refugee is Dr. Friedrich Roetter, formerly one of Germany's foremost lawyers and a member of the Prussian High Court in Berlin. It was he who undertook the defense of Ernst Thaelmann, a Communist who had been accused, with others, of having burned the Reichstag. Approached by Mrs. Thaelmann to take the case, Dr. Roetter at first refused. He had grave doubts about the innocence of the accused, who was then in a concentration camp. And he knew only too well the danger that taking part in the case would bring to him and his own family. After Mrs. Thaelmann had left, Dr. Roetter thought for a long time. Then he went to her and told her he would undertake the defense. Whether the man had committed the crime or not, he was entitled to a fair trial and to adequate legal assistance, which no one else had dared to provide.

In spite of his efforts, his client was convicted. And in 1935 Dr. Roetter was clapped into prison by the Gestapo.

When he was released, through the untiring efforts of his wife, after three months in the Gestapo prison and hospital, the children (three boys) were sent to England with their English governess. Mrs. Roetter went to London on a visit, and Dr. Roetter walked over the mountains into Czechoslovakia. They stayed in London until Dr. Roetter was admitted to the United States a year and a half ago.

In Madison they have a small apartment which has been furnished entirely by donations. They have gotten work thus far as collaborators with publishers (Dr. Roetter wrote a book while he was in England—*Might Is Right*) and as speakers. Mrs. Roetter speaks a perfect English, and has found, to her own amazement, that she is a good public speaker, and is in constant demand in and around Madison. The youngest son, 15, who is also in Madison, has been speaking too, with great success. The second son has a scholarship at Amherst; and the eldest son is still in England.

Mrs. John T. Salter, one of the St. Andrew's parishioners who helped the family find its feet, said recently:

"They have become an important part of our community life. They are admired and loved; and they are valuable. We are just as lucky as they that they are here, safe, and a contributing part of human life

again among people who also love liberty, courage, and justice."

Refugees cannot be resettled unless people in the thousands upon thousands of American towns and cities are willing to help them. This is particularly true of Christian refugees. Jewish refugees have what amounts to a guarantee of Jewish help, all over the world, because the Jews have always been organized to help people in emergencies. But Christian refugees have thus far had little help in this country at large except for that given them by the Jews and Quakers—and both those groups have their hands full. Large-scale help is to be given, Church people must get back of the movement.

As in Madison, they can help to create in every town or city a local refugee committee—a committee which raises funds from the whole community, from nickels to dollars, and by whatever means is most popular in that particular place; and that money can be used as a back-log, so that at least one family can be brought in, the upkeep paid for until work has been found or made, for or by them. It has been found that refugees are usually singularly able people, and have much to contribute to parish and community life.

GROWTH

In Spite of Misfortune

In 1927 the New York Episcopal City Mission Society took over the partially burned Holy Trinity Church, New York, restored the building, and established there the Chapel of St. Martin's. The Rev. Dr. John Howard Johnson, a prominent leader among Colored people, became the vicar of the chapel which then served a very small congregation.

In 1939 another fire broke out in the building, and the chapel was destroyed. Again the building was restored, and on November 10th of this year the new church was dedicated by Bishop Manning of New York.

In spite of its misfortunes, St. Martin's has grown steadily under the leadership of Dr. Johnson and the Episcopal City Mission Society. The congregation numbers 2,000 now and the church will shortly become a parish of the diocese of New York.

EDUCATION FUND

To Aid Young Men Studying for Holy Orders

A fund to assist young men of the parish studying for Holy Orders has been established at St. John's Church, Franklin, Pa. When no parishioner is preparing for the priesthood, the income from the fund may be administered by the trustees for the benefit of other young people of the parish who have completed two years of college.

The fund has been established in memory of the Rev. Dr. Martin Aigner, who served the church as rector from 1900 to 1935 and was a well-known figure at many General Conventions.

DEATHS

Charles W. Baxter, Priest

The Rev. Charles W. Baxter of St. Peter, Minn., was killed on the evening of November 17th, as he was returning from service in Henderson. His car skidded on icy highway and was hit by a truck.

Born in 1891, Mr. Baxter was graduated from Seabury Divinity School in 1918. After his ordination, he served churches in Minnesota, North Dakota, and Iowa.

He has had charge of the St. Peter field since 1927 ministering to Church people in Henderson, Belle Plaine, Le Center, Le Sueur, and St. Peter. He had been a member of the bishop and council of the diocese of Minnesota, and dean of the Mankato deanery. He was also chaplain for the 5th Infantry of the National Guard in Minnesota.

Funeral services were held in the church of the Holy Communion, St. Peter, and in St. Andrew's church, Minneapolis, on November 20th. Burial was in Minneapolis. Officiating in St. Peter were Bishops McElwain of Minnesota and Keeler, Coadjutor, and the Rev. L. R. Ferguson. The Bishops were assisted at St. Andrew's church by the Rev. George F. Dudley.

Surviving are Mr. Baxter's wife, who was seriously injured in the accident; a son, James; a daughter, Mrs. William La Due; five sisters; and two brothers.

George F. Dudley, Priest

The Rev. Dr. George Fiske Dudley, who for 44 years was rector of the parish of St. Stephen and Incarnation, died in Washington on November 18th.

Bishop Freeman of Washington has stated that few men who have served in the ministry of the Church in Washington have been more widely known to the clergy and laity than Dr. Dudley.

Dr. Dudley retired from his pastorate in Washington three years ago soon after he assumed the rectorship of St. George's Church, Rumson, N. J. He had occupied important positions in the official life of the diocese of Washington. For years he was chairman of its standing committee, a member of its official boards, and on several occasions was a deputy to General Convention.

Burial was in Arlington National Cemetery on November 22d.

Francis R. Lee, Priest

The Very Rev. Francis R. Lee, retired dean of St. Mark's Pro-Cathedral, Hastings, Nebr., died in a hospital at Richmond, Va., on November 20th after a long illness. He suffered a heart attack at Passapatan, and upon the advice of his physicians took a leave of absence, returning to his home in Virginia. In August the vestry of the pro-cathedral had accepted his resignation with a great deal of reluctance, since it was through his untiring efforts that the cathedral structure was built.

The dean was widely known in the state for his Church and civic activities. He was a member of the council of advice and the bishop and council; he was an examining chaplain and chairman of the Forward

Movement in the diocese. A Mason, Elk, Kiwanian, and Legionaire, he served on the Hastings library board, and acted as chairman of the Red Cross for several years.

Born in 1880, Dean Lee was graduated in 1903 from the Virginia Theological Seminary. His earlier ministry was spent in parishes in Virginia and Ohio.

The funeral was held at St. Stephen's Church, Richmond, on November 23d; officiating were the Presiding Bishop and Bishop Beecher of Western Nebraska, assisted by the Rev. Giles B. Palmer. Interment was in Hollywood Cemetery, Richmond.

Harry P. Nichols, Priest

The Rev. Dr. Harry Pierce Nichols, who was rector of Holy Trinity Church, New York, for 23 years before his retirement in 1922, died at his White Mountain home in North Conway, N. H., on November 15th at the age of 90 years. He was one of the oldest living alumni of Harvard College and was an inveterate mountain climber. Mr. Nichols had scaled Mount Washington 250 times, and on his 85th birthday climbed 4,000 feet up Tuckerman's Ravine. He was the dean of the Appalachian Mountain Club and a founder of the American Alpine Club.

A graduate of the Philadelphia Divinity School, he was active in the diocese of New York and sponsored several movements for the standardizing of the ministry. He was several times a deputy to General Convention, and during his ministry also served churches in Pennsylvania, Maine, Connecticut, and Minnesota.

He is survived by two children, Donald Nichols and Mrs. Margaret Hardenbergh, and six grandchildren.

Editor's Comment

Dr. Nichols was a man of consecration, loyalty, and broad human sympathies; a faithful priest, pastor, and friend. May he rest in peace.

H. Dudley Taft, Priest

The Rev. H. Dudley Taft, assistant rector at St. Stephen's Church, Pittsfield, Mass., and editor of the children's page of the official diocesan publication, died suddenly November 7th of a cerebral hemorrhage. Mr. Taft was also the vicar of St. Andrew's, Washington, Mass.

Graduated in 1935 from the General Theological Seminary, Mr. Taft was formerly the curate of St. Mary's Church, West New Brighton, N. Y. From there he came to Pittsfield where his work was, for the most part, with the church school and the young people. He was a member of the diocesan board of Christian education and director of the Ascension Farm School, South Lee, Mass.

The Burial Office and Requiem were said at St. Stephen's Church on November 9th. Officiating were the Rev. Lauriston R. Scaife and the Rev. Ralph H. Hayden. Interment was at Whitinsville, Mass.

He is survived by his wife, the former Miss Jane Neilson; a daughter, Katharine; a son, Christopher; his parents; two

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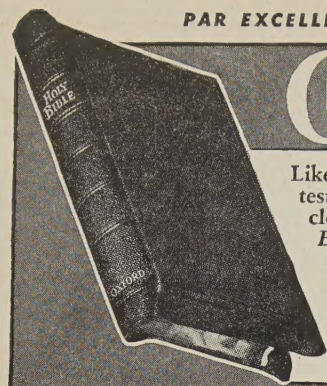
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RETREATS

RETREAT FOR WOMEN, St. Margaret's House, 5419 Germantown Ave., Philadelphia, Pa. Tuesday, December 3d. Holy Eucharist, 8:30 A.M.; First Meditation, 10:15; Closing at 4 P.M. Conductor: the Rev. Benjamin B. Brown. Please register promptly, specifying if overnight accommodation is desired.

RETREAT for laymen at St. Martin's House, Bernardsville, N. J., Friday and Saturday, December 6th and 7th. For particulars please apply to the Acting Warden, the Rev. T. A. CONOVER.

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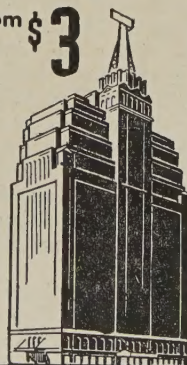
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IN THE CENTER OF MID-TOWN NEW YORK

DEATHS

brothers, William and Robert; and three sisters, Miss Lena Taft, Miss Margaret Taft, and Miss Edith Taft.

Isabelle G. D. Johnson

Mrs. Isabelle Green Davis Johnson, 99, widow of Bishop Joseph Horsfall Johnson, the diocesan who was instrumental in the founding of the diocese of Los Angeles 44 years ago, died on November 11th at her home in Pasadena, Calif. Churchmen of the diocese only recently paid tribute to her and her husband in a service commemorating his consecration.

Mrs. Johnson took an active part in the direction and work of the five major institutions founded by her husband, the Good Samaritan Hospital, Harvard School for Boys, Bishop's Schools for Girls at La Jolla, the Church Home for Children at Garvanza, and the Home for the Aged at Alhambra. Mrs. Johnson was also a past president of the Woman's Auxiliary.

She is survived by her son, Reginald, and three grandchildren. Joseph Leupp Johnson, Ethel Murdock Johnson, and Constance Davis Johnson. Funeral services were conducted on November 14th by Bishop Stevens of Los Angeles.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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A. K. E. and E. D.	20.00
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Miss Laura Hughes Hutchinson	10.00
Martha S. Arvedson	2.00
	\$69.50

American Red Cross

Redeemer Church, Louisville, Ky. (for British war sufferers)	\$5.25
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China Emergency Fund

Anonymous, Peekskill, N. Y. (for child relief)	\$30.00
Lucy C. Morgan	25.00
"R." (for child relief)	10.00
Redeemer Church, Louisville, Ky.	5.25
	\$70.25

Finnish Relief Fund

Grace Church Parish, Amherst, Mass.	\$10.00
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Refugee Children

Mrs. William J. Bartlum	\$ 5.00
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St. Paul's Missionary Society of St. Mary's School, Sewanee, Tenn.	2.00
	\$12.00

Russian Seminary in Paris

Miss Laura Hughes Hutchinson	\$10.00
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Save the Children Fund

Alice M. Gaggis	\$ 5.00
Anne C. Gaggis	5.00
	\$10.00

CHANGES

Appointments Accepted

GALL, REV. THEODORE PORTER, formerly rector Holy Apostles', Barnwell, and of Holy Communion, Allendale, S. C.; is rector of the Church the Resurrection, Greenwood, S. C. (U.S.C.).

CARNAN, REV. CHARLES W., JR., formerly in charge of St. Paul's Mission, Freeport, Texas, and associate missions; is rector of Trinity Church, Mundsville, W. Va.

CONNER, REV. JAMES W., assistant at St. Luke's Church, Anchorage, Ky.; is also assistant in charge missions in Pewee Valley, Shelbyville, and Lynch, Ky. Address, Totem Road, Indian Hills, Louisville, Ky.

CROSS, REV. WILFORD O., formerly rector of St. Shepherd Church, Norwood, Ohio (S.O.); to be rector of St. Paul's Church, Kittanning, Pa. (U.S.C.), effective January 1st. Address, 112 N. Water St.

DEAN, REV. ARDYS T., formerly curate at St. George's Church, Flushing, L. I., N. Y.; is serving at St. Andrew's Cathedral, Queen Emma Square, Honolulu, Hawaii.

HINE, REV. JOHN E., formerly rector of St. Paul's Church, Augusta, Ga.; to be rector of Christ Church, Houston, Texas, effective shortly after January 1st.

HOUSSELL, REV. RICHARD R., in charge of St. Stephen's Church, Colusa, Calif.; is also in charge of churches in Willows and Orland, Calif. (Sac.). Address, P. O. Box 187, Colusa, Calif.

KNUDSEN, REV. HARVEY P., formerly assistant at the Church of St. Michael and All Angels, Baltimore, Md.; to be rector of St. Stephen's, Mount Carmel, and in charge of the Monroe Kulp Memorial Church, Centralia, Pa. (Har.), effective January 5th.

NIKEL, REV. FRANK, formerly assistant at Christ Church, Lynbrook, L. I., N. Y.; is in charge of St. Andrew's Mission, Queens Village, N. Y. Address, 222-41 93d Ave.

SCHULTZ, REV. GERHARD O., of the diocese of Iowa and formerly vicar of St. Paul's Church, Edmonton, Alberta, Canada; is in charge of St. Paul's Mission, Hamilton, Mont.

SINFELD, REV. ERNEST, was appointed as archdeacon of Queens and Nassau in the diocese of Long Island. He has resigned as rector of Grace Church, Whitestone, N. Y., as of December 1st. Address, 135-32 38th Ave., Flushing, L. I., N. Y.

SLAGG, REV. JOSEPH L., formerly curate at St. Paul's Church, Bad Axe, Mich.; is curate at St. Paul's Church, Lansing, Mich. Address, 214 Seymour St.

TISDALE, REV. THOMAS S., formerly rector of the Church of the Advent, Marion, S. C.; is rector of Redeemer Church, Orangeburg, S. C. (U.S.C.). Address at the rectory.

New Addresses

LAMB, REV. GEORGE WOODARD, formerly 228 Farragut Terrace; 4208 Osage Ave., Philadelphia, Pa.

LASH, REV. FRANK H., Chaplain, U. S. Navy, formerly U. S. S. California, c/o Postmaster, San Pedro, Calif.; U. S. Naval Hospital, San Diego, Calif.

McMULLIN, REV. G. WHARTON, of Kings Park, L. I., N. Y.; is temporarily at 3915 Ocean Drive, Manhattan Beach, Calif.

MORRIS, REV. J. KENNETH, formerly 7 Kita Kamifusa Cho., Kyoto, Japan; 1816 Broad St., Tuscaloosa, Ala.

Ordinations

PRIESTS

NORTH DAKOTA—The Rev. **FREDERICK B. MULLER**, in charge of Christ Church, Mandan, was advanced to the priesthood by Bishop Atwill of North Dakota in Christ Church, November 13th. He was presented by the Ven. T. A. Simpson, and the Rev. Calvert E. Buck preached the sermon.

TEXAS—The Rev. **FRANK E. WALKER** was advanced to the priesthood by Bishop Quin of Texas on November 11th. Fr. Walker will continue in charge of Christ Church, Eagle Lake, and of St. John's Church, Columbus, Texas.

DEACONS

RHODE ISLAND—**ELLWYN JAMES HARRISON NICHOLS** was ordained to the diaconate by Bishop Perry of Rhode Island in Grace Church, Providence, November 9th. He was presented by the Rev. Robert R. Carmichael, and is in charge of St. James' Mission, Springfield, Mass. Bishop Lawrence of Western Massachusetts preached the sermon.

SOUTHERN BRAZIL—**JOSE DEL NERO** was ordained deacon by Bishop Pithan, Suffragan of Southern Brazil, at the Pro-Cathedral of the Ascension, Porto Alegre, Brazil, September 22d. The candidate was presented by the Rev. Orlando Baptista, and will be assistant to the Rev. Custis Fletcher, Jr., at the Ascension. The preacher was the Ven. George Kriskhke.

Marriage

TREDER, the Rev. **RUDOLPH W.**, rector of St. Cornelius' Church, Dodge City, Kans., and Miss Geneva Crawford of Dodge City were married recently. Officiating was the groom's father, the Rev. Dr. Oscar F. Treder. The Rev. John Treder, the groom's twin, was also in the wedding party.

CHURCH SERVICES

NEW YORK—Continued

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

St. Luke's Chapel

Trinity Parish

Hudson street below Christopher

Holy Communion

Sundays: 8, 9:30, 11 A.M.

Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, D.D., Rector

Sunday Masses: 7, 8, 9, 10, and 11 A.M.

Evensong, with Address and Benediction, 8 P.M.

Weekday Masses: 7, 8, and 9:30 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

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Vespers and Devotion, 4 P.M.

Trinity Church

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In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; Matins, 10:30 A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30 A.M., Sunday School; 11:00 A.M., Morning Prayer (Holy Communion 1st and 3d Sun.).

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sundays: Low Mass, 7:30 A.M. Sung Masses, 9:30 and 11 A.M. Solemn Evensong, Sermon, and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

Confessions: Saturday, 7:30 to 8:30 P.M.

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THE REV. FRANCIS W. BLACKWELDER, B.D.

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Sundays: 8:00, 9:30, 11:00 A.M.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

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4:00 P.M., Evensong. Special Music.

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days. The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

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December Publication

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by the

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